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THE WORKS

OF THE

RIGHT REVEREND JOSEPH HALL, D. D.

BISHOP OF EXETER AND AFTERWARDS OF NORWICH.

A NEW EDITION,

REVISED AND CORRECTED, WITH SOME ADDITIONS,

BY

PHILIP WYNTER, D. D.

PRESIDENT OF ST. JOHN'S COLLEGE, OXFORD.

VOL. III.

OXFORD:

AT THE UNIVERSITY PRESS.

MDCCC.LXIII.

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CONTENTS.

Page

A Paraphrase upon the Hard Texts of the whole Divine Scripture ..... 1—612

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TO THE HIGH AND MIGHTY MONARCH,

CHARLES,

BY THE GRACE OF GOD KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH.

- - - - -

MOST GRACIOUS AND DREAD SOVEREIGN:

NOTHING can so much concern a man to seek for as life eternal. The only means to find this eternal life is the knowledge of God. There is no means to know God to purpose but by his Word. This word, though plain and clear in the main truths, yet wants not some difficulties in other expressions. The explication of these difficulties is, for a great part, the occasion and matter of our sermons, lectures, commentaries; every man holding it both an high honour and an happy service to be God's trucheman to the world. The clearest and shortest way of explication is by paraphrase. Many learned interpreters, both of our church and the Roman, have undertaken this task by parcels; the use and benefit whereof is, and should no less be, universal.

My meanness hath therefore boldly endeavoured this great work; which, as I durst not undergo without the aid of the best commenters both ancient and modern, so I do in all humility subject it to the grave and holy judgment of this renowned church. It is so far from my thoughts, peremptorily to prescribe senses unto any, as that I am ready upon better information to amend my own errors: only my desire and ambition is, to give some light to weaker apprehensions; wherein I hope to do a service not utterly unbeseeming your Majesty's gracious patronage, and unspeakably beneficial to many thousands of souls, who shall bless God for the least glimpses of illumination in these Divine Oracles.

The work, such as it is, I most humbly cast down, with myself, at your Majesty's feet; for who but God's vicegerent upon earth

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could seem proper to challenge the protection of a business so highly importing the honour of the God of heaven; and amongst kings, besides the relation of a sovereign Master, who but the Defender of that true Faith which is infallibly grounded upon these holy Scriptures: eminent no less in goodness and piety than in greatness and power; the great pattern of devotion, twice every day, even in public view, constantly busied in this book of God? In so many names I have presumed, through your Majesty's royal hands, to tender it unto God's church, not without the vows of my most fervent prayers to God, for the enlargements of his blessings upon your sacred person, family, government; as who am ever justly obliged to be

Your Majesty's most loyal
And faithfully devoted servant,

JOS. EXON.

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TO THE CHRISTIAN READER.

READER,

I CANNOT be so weak as not to presuppose that so great and bold a work must needs undergo variety of constructions. There will not want some, I doubt not, who will be of opinion that this labour might have been better spared, as thinking the Scriptures to lie already too open to vulgar hands; with whom it is not now seasonable to argue that beaten question, concerning the expedience of the free allowance of God's Book to laic readers; wherein the church of England, our dear and blessed mother, hath sufficiently declared her judgment, besides words, by her ingenuous practice. Only therefore taking this liberty for granted, I shall easily from hence evince the usefulness of some such plain and orthodox explication. For, since the Scriptures are through the liberal blessing of God promiscuously allowed to all hands, I ask whether it be not much better they should be put into the way of being rightly understood by the simplest, than to lie under the danger of an ignorant misconstruction. Neither do I hereby endeavour to make them more common, but better conceived, that where the letter is in use the sense may not be mistaken. The inconveniences that are pretended to have followed upon the open and free permission of Scriptures in vulgar languages have sensibly arisen from the misunderstanding of them. Remove that peril, and the frequence and universality of them can be no other than a blessing. This service I have here endeavoured to perform; having commonly, in the passages of this work, trod in the steps as I have judged of the best interpretations; and seldom when, gone alone. Neither do I offer to obtrude these my explications upon any reader as magisterial and peremptory. Who am I, that I should take upon me to govern and command other men's thoughts? but modestly and humbly propound them to God's church, as probable helps to weaker judgments; leaving my reader free, in the meantime, if my sense satisfy not, to his own further disquisition: only, since all men have not choice of

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commenters, nor leisure to compare them, nor skill to judge of the fairest sense, I have undertaken this pains for the ease and advantage of my plain reader, to cull out and commend unto him the most safe and likely interpretations. In the historical part he shall need little help; in the poetical or sapiential, more; in the prophetical, most of all, in many passages whereof every line is a riddle. I should be vain to brag of my fidelity herein; as who have not knowingly omitted any clause wherein there seemed to be any show of difficulty, nor clogged the volume with glosses that I conceived unnecessary.

Some perhaps will imagine it might have been much better to have taken the whole text before me, than to have thus selected some noted periods of harder construction; who may be pleased to consider how much vastness might so have accrued to this labour, and how little use. To paraphrase easy texts had been to set up a candle before the sun; and to publish the whole text, with a partial explication, if leave might possibly have been obtained for so bold a project, had been to raise the bulk and to lose the vigour and benefit of the work; since there be some historical books of Scripture wherein there is very little use of any paraphrase, and some, as those of the Chronicles, wherein there is none at all. Herein therefore I have done that which I judged to avail most to the use and profit of my Christian reader, whom I must suppose furnished with a Bible at home, and willing to help his understanding in places of more obscurity.

To forementionthe particularities of that benefit which may arise to God's church in the use of so plain an enarration of the meaning of his Holy Spirit, were both to distrust the judgment of others, and to seem to set forth the glory of my own endeavours; the infirmities whereof, if they may receive pardon from God and my superiors, and amendment from more able hands, to whose aid and correction I do humbly submit myself and them, it shall be the utmost of my aim and ambition.

That good God, who hath so graciously enabled me, notwithstanding the throng of other occasions, to go through with this well meant work, bless it to the behoof of his Church, and the glory of his own Name. Amen.

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A PARAPHRASE

UPON

THE HARD TEXTS

OF

THE WHOLE DIVINE SCRIPTURE.

GENESIS.

I. 1. "In the beginning God created the heaven and the earth[a]."]—In the beginning of time, God, the Father, Son, and Holy Ghost, made of nothing the whole great and goodly frame of the world; both the heaven and the earth, and the other elements, with all the furniture and inhabitants of them all.

2. "And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."]—Yet not all together, and at once, nor in this perfect form, at first, wherein we now see them; but by leisure and degrees; for both the earth and elements, in their first being, were a rude and confused heap, by him newly created without any matter preceding, or without any fashionable shape at all; it being not distinguished, fashioned, beautified, as afterward: neither had this vast mass of water and earth intermingled, as yet, any light, either for distinction or ornament; but even in this their confusion, the Holy Spirit, the preserver of all creatures, upheld, cherished, and gave fit succour to this imperfect beginning of all things.

3. "And God said, Let there be light: and there was light."]—Then God willed, and in this point brought his eternal decree to

[a] [The passages of Scripture are in some instances extended beyond the length in which they appear in the edition of 1633, but never, I believe, beyond the verse in which they occur.]

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execution, that there should be light; not of the sun, or stars, which were not yet created; but a common brightness only to distinguish the time, and to remedy that former confused darkness; and it was accordingly made.

4. "And God saw the light, that *it was* good: and God divided the light from the darkness."]—And God approved this light, by him created, to be of excellent and necessary use; and established it, by his allowance, as fit to continue, and to be interchanged with darkness.

5. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."]—And God set to either of them their due times and courses; appointing that the light should serve for day, darkness for night, and that man afterwards should so call them; and so was the first natural day, consisting of evening and morning, fully finished.

6. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."]—Then God willed that there should be a large, clear, airy distance betwixt those upper waters which are gathered into clouds, and these below.

7. "And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was so."]—Therefore God caused this large extent of air to spread itself high and wide; and thereby made a separation betwixt those airy and these lower earthly waters: and it was done.

8. "And God called the firmament Heaven. And the evening and the morning were the second day."]—And this dilated air, as also that above, he taught man, after to call Heaven; and established the due use and course thereof; and thus was the second natural day, consisting of evening and morning, finished.

9. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so."]—Further, God willed that these lower waters should be gathered into one common place of receipt; and that the dry land, which was till now covered over therewith, should appear: and it was so done.

10. "And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good."]—And God taught to call this dry land, according to the nature of it, earth; and the common receptacle of waters, seas:

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and God allowed this second day's work also, as of necessary and excellent use for his purposed creatures.

11. "And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so."]—Then God willed that by his immediate power, even before the sun was created, the earth should bring forth all manner of vegetables; both those that do voluntarily sprout up, and those which do since require the art and labour of man: all buds, blossoms, herbs, trees, which both may and do bear fruit according to their kind; and whose fruit by his appointment containeth in it the seed of their own kinds: and it was so done.

12. "And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good."]—And the earth brought forth, as God commanded her, all manner of vegetables, in very great variety, according to the several kinds; both of herbs that yield their own seed as the means of their future increase, and all trees that bear fruit, and whose fruit by his appointment containeth in it the seed of their own kind: and God allowed them as of necessary and excellent use, and established the benefits thereof to his future creatures.

13. "And the evening and the morning were the third day."]—And thus was the third natural day, consisting of morning and evening, also finished.

14. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:"]—And God further willed, that in the highest part of the air, which we call *heaven*, there should be made the stars, which are so many glorious lights, in the firmament; partly, to make a perpetual and constant division betwixt day and night; and partly, to be certain and natural signs for man's direction in his course of judgment and practice, for sowing, planting, sailing, and such other common affairs; and partly, to make a distinction of seasons: summer, winter, spring, harvest, autumn, years, months, weeks, days, hours.

15. "And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so."]—Lastly, which is their chiefest use, he willed that they should serve to give lively heat and light, from those high places wherein he set them, to his creatures here upon earth: and it was so done.

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16. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also."]—And now God made, amongst the rest, two great lights greater than the rest, not in body but in glory; the greater to rule the day; to which purpose he gathered into it all that light which hitherto was diffused through the air: the lesser, together with the other smaller stars, to rule the night.

17. "And God set them in the firmament of the heaven to give light upon the earth."]—Thus God, I say, made these heavenly lights, and placed them in the highest part of the air, that they might the better give light to the earth.

18. "And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good."]—And that they might interchangeably govern the day and night, and distinguish the light from the darkness, the dawning and twilight from the clear day: and God allowed them, as of excellent and necessary use for his other creatures.

19. "And the evening and the morning were the fourth day."]—So the fourth natural day, consisting of morning and evening, was fully finished.

20. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven."]—Now that God had thus made fit room and place for his creatures, he willed that they should, in their several ranks and orders, be framed; and first, as the least perfect, he decreed, that the waters should abundantly bring forth all swimming and creeping things proper to itself, that have life; and that of the lighter and more airy part thereof should be made all kinds of fowls that fly upon the earth and waters in the open space of the air.

21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good."]—Then God, of the same element, made the mighty whales, whirlpools, and all other those huge and strange forms of creatures; and all kind of fishes, that live and move in the waters, he framed of the same matter, in great variety and abundance, according to their kinds; and every flying fowl according to his kind: and God allowed them to be of excellent use.

22. "And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."]

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—Then God gave a real and sensible blessing unto them; willing and decreeing, by an everlasting Law, that these watery creatures should naturally multiply themselves by generation, in an especial manner and measure, so as they should plentifully store both the sea and rivers; and that the fowls also should, by a natural form of generation, multiply their numbers and successions upon earth.

23. "And the evening and the morning were the fifth day."] —So the fifth natural day, consisting of morning and evening, was fully finished.

24. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."]—Furthermore, God appointed that, of the earth, by his almighty power, should be made all other living things, according to their kinds: all cattle that should be for more familiar use to man; all those creeping things which live and move in and upon the earth; and those wild beasts of the forest which live apart from the sight and service of man; each of them according to his nature and kind: and it was so done.

25. "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good."]—And God accordingly made the wild beast of the field, according to his kind; and all those creeping things which move in and upon the earth, according to their several kind; and the tamer cattle according to their kind: and God allowed their use, as commodious and necessary.

26. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."]—Then God, when all helps and ornaments were thus prepared, decreed, and after a Divine manner consulted with himself, the Father with the Son and Holy Spirit, concerning the creation of his chief creature, Man; as it were to this effect: We have made our several creatures, in great variety; having given to them being, life, sense, and motion: but now, let us make that creature for whose sake the rest have been created; consisting, as of a material body, wherein he shall partake with other creatures in being, life, sense, and motion; so also, of a spiritual nature and substance, wherein he shall be like to us; being indued, as with all the faculties of a reasonable soul, so also with perfect knowledge,

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holiness, righteousness: and let them have dominion over all the creatures, over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.

27. "So God created man in his *own* image, in the image of God created he him; male and female created he them."]—So God accordingly created man after his own image, both in respect of his spiritual soul and of this integrity, and holiness, and righteousness, wherewith he was indued: he created them in both sexes, both male and female; forming the male of the matter of earth, and the female afterwards of the male.

28. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea."]—And God gave a special blessing unto them; and said, Be ye, through that power of propagation which I give you, fruitful; and multiply, and replenish the earth with your seed; and be ye possessors and rulers of the earth, &c.

29. "And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree."]—And God said, Behold, as I have made you, and given you life, so am I careful to provide and grant you fit sustenance for the continuance of that life, which I have given you: take ye liberty therefore to eat of every plant that groweth upon the earth, whether herb or tree, &c.

II. 1. "Thus the heavens and the earth were finished, and all the host of them."]—Thus were the heavens, and the earth, and sea, and all the hosts of heaven, both the angels and stars, and all the furniture of the earth and water, both plants and beasts and birds and fishes, finished by the mighty power of God, in the space of six days.

2. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."]—And, on the seventh day, God having finished the great work of his creation, ceased from any further act of this kind; rejoicing in the view of his glorious workmanship; and never since ceasing to preserve, order, and govern that world which he then created.

3. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."]—And thereupon God gave a special blessing to the

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seventh day; and honoured it with this privilege, that it should be a day set apart to rest and holiness; that so, by this means, men might be put in mind of the wonderful work of his creation, and might celebrate that rest of their Creator.

4. "These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens."]—This is the story, or just report, of the making of the heavens and the earth, in that beginning of time wherein the Lord God, who hath eternal being in himself, gave a being to the earth and the heavens;

5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground."]—And to every plant of the field, when as before it had no being in the earth; and to every herb, that had not as yet been, nor could have been, as by any natural means: for there had been as yet no rain, which is the ordinary means of fruitfulness, sent down from God upon the earth: neither was there any man as yet to till the ground, and by his industry and art to draw forth any fruit therefrom.

6. "But there went up a mist from the earth, and watered the whole face of the ground."]—Only God caused a mist or vapour to rise up from the earth, and to fall down again upon the whole face of the ground; whereby the earth was watered, and the fruits thereof refreshed, till he thought good to send the ordinary and natural helps of her fruitfulness.

7. "And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."]—And the Lord God formed the body of man of the mould of the ground, and inspired and animated him with a living and reasonable spirit, which is immortal, immaterial, separable from the body: and so man, consisting of body and soul, became a perfect creature, indued with life and reason, and such qualities and motions as were fit to proceed from both.

8. "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."]—And the Lord God planted an orchard and garden of pleasure in the eastern tract of that goodly and fruitful country of Eden, and there he put the man whom he had formed.

9. "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of

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life also in the midst of the garden, and the tree of knowledge of good and evil."]—And the Lord God furnished and adorned that garden with all variety of goodly and pleasant plants, that might be delectable either to the eye or to the taste, or wholesome for nourishment; and, amongst the rest, caused to grow there that flourishing and sacramental Tree of Life; which, as it had virtue to preserve the natural life, so served to signify both that eternal life of glory and blessedness in heaven, and the only author of that eternal life, Jesus Christ; and therewith also, that fatal Tree of Knowledge, the eating whereof should cause man, who before knew only good, to have a woful knowledge and experience of evil.

10. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."]—And, for the commodity of the place, God had so seated it, as that a river came down out of Eden to water the garden, and from thence it parted itself into four several streams.

11. "The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold;"]—The first is that channel of Euphrates which is called Pischon, which washeth upon the land which afterward took the name of Havilah, one of the grandchildren of Eber, where there is gold:

12. "And the gold of that land *is* good; there *is* bdellium[a] and the onyx stone."]—And the gold of that land, as likewise of his brother Ophir's, is very pure and fine; and there is store of rich gums or pearls, and precious stones.

13. "And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia."]—The name of the second stream or channel is Gihon, which floweth along by desert Arabia; the inheritance afterwards of Cush, the son of Cham.

14. "And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates."]—The name of the third stream is Hiddekel, or Tigris, which floweth eastward to Assyria: and the fourth, retaining the appellation of the whole main river, is called Euphrates.

15. "And the LORD God took the man, and put him into the garden of Eden, to dress it and to keep it."]—Then the Lord took man from the place where he was created, and placed him in this

[a] ["This gum resin comes from Arabia, and is supposed to be the produce of a species of Amyris."—*Thomson's Chemistry*.]

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goodly paradise of Eden: not that he should be idle, and there spend his time in vain pleasure, but that he might sow, plant, prune, keep and dress it; not in any toiling or afflicting labour, but only for his voluntary and delightful exercise.

16. "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:"]—And God prescribed man a law for his diet, to this effect; Thou seest with what plenty and delicacy of fruit I have stored this garden for thee; all which, I leave to thy free choice and full liberty: feed on whichsoever thou likest:

17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."]—Only one tree there is, which, for the trial of thy obedience, I forbid thee and thine to taste of; the tree of experience of good and evil: so termed in regard of the event; for so soon as ever thou eatest the fruit thereof, thou shalt surely be in the state of mortality, and shalt sensibly feel evident proofs of thy frailty; and, besides this bodily death, thy transgression of this my commandment shall be punished, if I should deal with thee in the rigour of my justice, with the separation of thy body and soul from my presence for ever.

18. "And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him."]—Now before this time, even in the sixth day, the Lord had thus determined concerning man; It is neither so comfortable an estate, nor fit for the natural propagation of mankind, that the man should live alone, in one only sex: I will make him an helper, of his own nature, meet for him in both regards.

19. "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof."]—For, when the Lord had formed of the earth every beast of the field and every fowl of the air, of their own fit matter, and had brought them to man, who was their lord, to acknowledge his sovereignty, and to receive from him their names; for howsoever Adam, out of the knowledge of their several nature, thought good to call them, so was their names:

20. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."]—And when Adam had given

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fit names to all the creatures; to all the tamer sort of cattle, all the fowls of the air, all wild beasts; all this while, among so great choice, Adam found not a meet helper of his own nature and form, with whom he might converse for comfort and generation.

21. "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;"]—Wherefore the Lord God had cast man into a deep sleep or ecstacy, that he might not be sensible of what he suffered; and while he thus slept, he took out one of his ribs from his side, and closed up the breach with flesh in the room thereof:

22. "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man."]—And of this rib thus taken from Adam God framed the woman in a most comely proportion, and brought her thus framed immediately to Adam, as a fit match to join with him.

23. "And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."]—Then Adam, lovingly and cheerfully receiving her, gladly acknowledged: This indeed is she whom I sought among all the creatures, and found not: now have I obtained of the Lord a fit helper for me; for lo, this is not only of the same nature, but, as I well see, of the same flesh, blood, and bone, with myself. She shall be therefore called Woman, because she is taken out of the Man; that as she received her substance from me, so she may take her name also.

24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."]—Seeing therefore such was the creation of woman, and the first institution of marriage; it is the everlasting will of God that there shall be an entire and loving conjunction betwixt the man and wife: and whether in their habitation, if occasion so require, or whether in the danger of the dissolution of this bond, the man shall rather leave father and mother, and his duty to them in this case, for his wife, than neglect her due satisfaction; and they two shall be so nearly knit together both in body and mind, that they shall be but as one flesh, like as at their first creation.

25. "And they were both naked, the man and his wife, and were not ashamed."]—And such was the purity, simplicity, and perfection of their minds and bodies, as that both Adam and his wife were naked; and found not this estate either unwholesome

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or unhonest, or uncomely; for as yet there was no lust in them which might breed their shame either before God or themselves.

III. 1. "Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"]—Now the serpent was by nature more subtle than any beast of the field which God had made; and therefore the fitter to be employed as an instrument of Satan to betray mankind. Him therefore did Satan make choice of, and in him thus spake, in a double sense, to the woman, as the weaker vessel: Is it so, indeed, that God hath forbidden you to eat of any tree of the garden?

2. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:"]—And the woman said unto the serpent, We have free liberty given us to eat indifferently of the fruit of the trees of the garden, in great variety of diet:

3. "But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."]—Only from one tree in the midst of the garden hath God restrained us; and hath charged us, Ye shall not eat of that one tree, nor touch it, upon pain of death.

4. "And the serpent said unto the woman, Ye shall not surely die:"]—Then the serpent said to the woman, Tush, there is a farther matter in this prohibition; fear not, there is no danger of dying any death at all:

5. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."]—But herein God rather envies your further felicity; for he well knows, on the contrary, that whensoever ye shall eat of that fruit, the eyes of your understanding, which are now half shut, shall be fully opened, and ye shall be full of divine knowledge, like your Maker; for, as the name of that tree may inform you, whereas now you know by halves only that which is good, then you shall know evil also.

6. "And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."]—So the woman, being won by Satan, to fix her eyes upon that fruit; and being persuaded that it was like, by the outward show of it, to be fit for use; and finding it to be exceeding pleasant to sight;

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and hearing it to be a fruit of such admirable benefit, for the obtaining of further knowledge; took thereof, and did eat it; and because she would have her husband partaker with her of such happiness, she commended it to him; and he, seduced by her, did eat of it also.

7. "And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons."]—Then the eyes of their understanding were opened indeed, as Satan had foretold, to discern between the good which they had lost, and the evil into which they were fallen; opened therefore to their own misery and shame; for now the impurity of their minds caused them to see and acknowledge the deformity of their bodies, which, before their sin, were no other than comely; to the hiding whereof they fastened together fig leaves, and made themselves a cover for those parts wherein now their corrupted nature told them their chief shame lay.

8. "And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."]—And now, after the conscience of their sin, God, who is the judge and revenger of it, gave some sensible tokens of his presence, about that time when the heat of the day was abated, in the garden; and therefore Adam and his wife, who had wont to delight in the presence of their God, now ran away to hide themselves among the thickets of trees from the sight of him.

9. "And the LORD God called unto Adam, and said unto him, Where *art* thou?"—But God, from whom he could not be hid, audibly called him forth; and said unto him, in the person of both, Adam, where art thou?

10. "And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself."]—Who answered, I heard thy voice in the garden, and was afraid of thy Majesty; and, in regard of myself, I saw that my nakedness had in it shame and deformity; therefore I hid myself.

11. "And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"—Then God said, Thou hast heretofore appeared before me boldly, and not complained of thy nakedness; whence therefore is thy shame and conscience of deformity? It is a wrong cause which thou pretendest: thine own mouth

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evinceth thee as guilty of the breach of my law; speak out therefore more plainly against thyself. Hast thou not eaten of that fruit, whereof alone I charged thee, upon so fearful a pain, that thou shouldest not eat?

12. "And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat."]—Then Adam, still desiring to put off the blame from himself, said, It is true, I have eaten indeed; but the fault was not so much mine; for, lo, the woman, which was of thine own choosing and giving, she drew me to this sin; which of myself I should not have easily yielded to.

13. "And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat."]—And the Lord God said unto the woman; How is it that thou hast committed so heinous a crime, both to eat thyself, and to draw thy husband into sin with thee? And the woman said, Alas! Lord, how did I think that any of thy creatures would have thus betrayed us? behold, the serpent, a creature of thine own making, beguiled me with false promises, and induced me, in simplicity, to eat of it.

14. "And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."]—Then God, not examining any further, began to pronounce sentence upon the serpent; and said, Because thou hast been used as an instrument to destroy mankind, thou shalt be most execrable and detestable above all either cattle or wild beast; and, whereas thou didst lift up thyself to deceive the woman, now thou shalt for ever crawl upon thy belly, in an ugly and horrible fashion; and as thou hast brought man back again to the dust, so thou shalt eat the dust of the earth while thou livest.

16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee."]—Unto the woman, which was the next instrument of this sin, God said, I will greatly increase those sorrows which are proper to thy sex, and those especially which shall follow upon thy conceptions. And whereas thou shouldest have had children born without sin and born without pain, now, seeing thou hast sought too much unlawful pleasure, thou shalt, in much

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anguish and sore throes of travail, bring forth children; and as thou hast won thy husband, in this ne wact, to follow thee, so for ever thine appetite shall be subject to thy husband, and curbed by him at pleasure, and he shall with more command and inequality rule over thee in all thine actions.

17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;"]—Also to Adam he said, Because thou hast yielded to the evil persuasions of thy wife and not to me, and hast eaten of that tree whereof alone I so deeply charged thee not to eat; behold, that earth, which I made and fitted for thy use, shall now, because of thy sin, be accursed to thee, with barrenness and evil fruit; with much toil and pain shalt thou procure and eat the fruit thereof all the days of thy life:

18. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;"]—And when thou hast done thy best to it, it shall deceive thy hope; and, instead of wholesome grain, shall yield thee thorns and thistles: and thou, that hast thus pleased thy taste, shalt no more eat of the pleasant fruit of this garden; but shalt be fain to take up with the herbs and fruit of the field elsewhere.

19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return."]—And not only with vexation of mind, but with wearisome and extreme labour of body shalt thou procure thy sustenance; and that not for some short time, but till thou return to the earth: for, what proud conceit and hope soever the serpent put into thee of not dying, I tell thee, that, as of the dust of the earth thou wert formed, so now thou art in the state of certain mortality, and to dust shalt thou return.

20. "And Adam called his wife's name Eve; because she was the mother of all living."]—And Adam, now looking for that perpetuity in his seed which he saw he could not have in himself, called his wife's name Hevah, because she was and should be the mother of all living men; the posterity whereof he saw would be large and manifold.

21. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."]—And God the Lord, partly

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for wholesomeness of body, and partly to put them in mind of their corruption which had made nakedness shameful, prepared skins for Adam and Eve; and taught them both to fashion those skins into garments whereby their whole bodies might be covered, and also to put them on.

22. "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"]—Then the Lord God, upbraiding man with his folly, said; See now how well Satan hath performed his promise to man: is he not, think you, become like one of us? hath he not gained a goodly meausre of knowledge, both of good and evil? and now heed must be taken lest he should further profane the sacrament of that other tree of life; and double his sin, by hoping as vainly to obtain an eternal life by the fruit thereof, as he hoped for the perfection of knowledge by the other.

23. "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken."]—Therefore the Lord forced man to go forth of the garden of pleasure, as being unworthy to abide in so goodly a place any more; and set him to till the other baser earth, whence he was taken.

24. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."]—And when God had thus, in disgrace, cast man out of paradise, that he might utterly cut off all hope of his return, he placed on the east side of Eden, where the entrance was, angels with flaming swords, continually shaken, to be guarders thereof; which, until the defacing thereof by the flood, duly kept it from all possibility of re-entering; as in regard of the whole garden, so especially of the tree of life, which God would not have touched by man in this estate of his corruption.

IV. 1. "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD."] —Then Adam, after his banishment out of paradise, had carnal knowledge of Evah his wife; which conceived and bare a son, whom she, acknowledging the performance of God's promise and blessing, called Cain, that is, possession; because, said she, I have obtained a man, even after my fall, by the gift of the Lord.

4. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and

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to his offering."]—And Abel also himself brought of the first fruits of his flock, and of the fattest and best of them, with a faithful and cheerful heart; and the Lord showed, by some visible testimony, that he did graciously accept both Abel's person and offering.

5. "And Cain was very wroth, and his countenance fell."]—And Cain was exceedingly moved with anger and envy against God and his brother; and bewrayed extreme discontentment in his countenance, which was now churlish and dejected.

7. "If thou doest well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him."]—If thou do well, and offer in faith, is there any doubt but thou shalt be accepted as well as thy brother? but if thou do amiss, both the conscience of thy sin shall be ever ready to afflict and torment thee, and the due revenge of sin shall continually wait upon thee: and, as for thy brother, there is no cause of heart-burning towards him; for, both by nature and his own will, he is subject unto thee, and thou, as the elder brother, mayest command him.

9. "*Am* I my brother's keeper?"]—Am I to wait upon my younger brother, or should not he rather attend upon me? Why shouldest thou ask an account of him from me?

10. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."]—Again God said, What villany is this that thou hast done? Behold, how silent soever thou be in the confession of thy sin, the blood of thy brother, which thou hast shed, cries loud in my ears out of the earth for vengeance against thee.

11. "And now *art* thou cursed from the earth, which, &c."]—Now, therefore, cursed be thou, both in thy pains which thou bestowest upon the ground, and in thy flight from this earth which hath, &c.

12. "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."]—And wheresoever thou shalt bestow thy pains in tilling the ground, it shall not henceforth yield thee her wonted increase; neither shalt thou be able to settle thyself any where: for thine unquiet conscience shall not suffer thee to rest, but shall drive thee from place to place, so as thou shalt be a miserable vagabond and runagate in the earth.

13. "And Cain said unto the LORD, My punishment *is* greater

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than I can bear."]—Then Cain said unto the Lord, Alas, how shall I abide this curse? The punishment which thou inflictest upon me is intolerable.

14. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me."]—For, behold, thou castest me out of this earth, and out of thy protection and grace, wherein alone is all safety; and I, driven with the horrors of my own conscience, shall be a vagrant and runagate upon earth, I know not whither; and whosoever findeth me, though of mine own loins, shall kill me, as I have done my brother.

15. "And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."]—Then the Lord said unto him, Fear not this danger of thy death. I would have it the chief part of thy punishment to live long and miserable, for fearful example unto others: whosoever therefore shall kill Cain, though so bloody a murderer, he shall be punished by many degrees more severely than Cain himself for the blood of his brother. And God set a visible and conspicuous mark upon the body of Cain, that whosoever met him might hereby be warned not to lay hands upon him, notwithstanding his just desert of death.

16. "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden."]—Then Cain was shut out from the protection of God, and that place where were visible signs of God's presence and means of his worship; and dwelt, after his uncertain and wandering manner, in that land which was afterwards, from its aberration, called the land of Nod, toward the east side of Eden.

23. "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt."]—And Lamech said to his wives, Adah and Zillah: What tell you me of any dangers and fears? Hear my voice, O ye faint-hearted wives of Lamech, and hearken unto my speech; I pass not of the strength of any adversary: for I know my own valour and power to revenge; if any man give me but a wound or a stroke, though he be never so young and lusty, I can and will kill him dead.

24. "If Cain shall be avenged sevenfold, truly Lamech seventy

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and sevenfold."]—And if the murderer of Cain shall find it avenged upon him sevenfold, how then shall the violence offered to Lamech escape the revenge of seventy times sevenfold?

26. "Then began men to call upon the name of the LORD."]—Then, after all the dissoluteness and profaneness of Cain's posterity, men began to gather themselves into congregations for public service of God, and to make open and solemn profession of religion.

V. 1. "This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."]—This is the roll or catalogue of the generations of Adam. In that sixth day, wherein God created man, he made him after his own image, in holiness and righteousness.

3. "And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image, and called his name Seth."]—And Adam lived an hundred and thirty years, when, in the ordinary course of generation, he begot a son, in the same state of corruption and mortality wherein himself was after his fall; and he called his name Seth.

24. "And Enoch walked with God: and he *was* not; for God took him."]—And Enoch acknowledged the Lord in all his ways, and studied in all his life to approve himself to God, having his affections and conversation above: therefore he had no more being upon earth: for God took him from amongst men, and in no ordinary manner translated both his body and soul into his glory.

29. "And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed."]—And called his name Noah; because of the consolation which should arise from that rest which the world should enjoy through him: saying, whether by revelation from God, or upon the confidence of his good hope, This same shall, by the blessing wherewith his justice shall be rewarded, comfort us concerning that toil and sorrow which our sins have procured; and this earth, which the Lord hath cursed for our iniquities, shall, through his holiness and integrity, in some measure recover her strength and yield due increase.

VI. 1. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them."]—So when the world began to be much peopled, both of men and women,

2. "That the sons of God saw the daughters of men that they

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were fair; and they took them wives of all which they chose."]—Then even the professors of religion of the seed of the righteous Seth and Enoch saw the daughters of the profane and godless generation of Cain and Lamech, that they were fair; and being overtaken with their beauty, yielded so much to their lust, that, without all respect had to religion and godliness, they matched themselves carelessly in marriage with them.

3. "And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years."]—Therefore the Lord decreed thus with himself: I have used means enow to have reclaimed the world from their wickedness: I have taught, admonished, threatened them: all this prevails not. I will no more strive with the perverseness of man in this kind; for when I have all done, they are still but carnal: I will therefore set him a stint of years before his common destruction. Unless, therefore, within an hundred and twenty years he repent him of his sins, I will then surely destroy him.

4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown."]—In those days were men monstrous both in stature and conditions; and not the parents only, but their children: for after that the seed of the righteous had thus lawlessly joined themselves with the daughters of the wicked, and they had borne them children, even these also were men of the same hugeness and disposition, which were in those past ages much spoken of for their strength and tyranny.

6. "And it repented the LORD that he had made man on the earth, and it grieved him at his heart."]—Then God, like as a man that repenteth him of his work, purposeth to undo that which he hath wrought, by the effect seemed to our weakness as if he repented him of man's creation, in that he now determined to destroy him whom he had made, and now was both grievously displeased with their sins, and yet loath to revenge.

11. "The earth also was corrupt before God," &c.]—Then, not only the men, but the very earth itself, was defiled with their abominations in the presence of God.

14. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."]—Make thee, by the help of workmen, an ark of the tallest pine or cedar trees, framed and planed for that purpose: thou shalt

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make many several partitions in the ark, and shalt cause it to be pitched within and without.

15. "And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits."]—And this shall be the proportion wherein thou shalt make it; the length thereof shall be three hundred of the largest cubits, such as the tall stature of men in thy age affordeth; and the breadth fifty of the same cubits, so as the length may be six times the breadth and ten times the height.

16. "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it."]—Thou shalt make a clear light of windows in the ark; and in the space of a cubit above them shall be the rising of the roof thereof: the door of the ark shalt thou make in the one side thereof, not in either of the ends; and thou shalt frame it in three lofts or floors, one above another.

VII. 1. "And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."]—Now, when an hundred and twenty years after that first warning given to Noah were expired, the Lord said to Noah, Enter thou and all thine house into the ark, for thee only have I found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards me.

2. "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female."]—Of every clean beast, whereof there shall be great use for meat and sacrifice, shalt thou take unto thee seven, of each kind; the one half whereof shall be male, the other, which is the greater half, female: all which shall by pairs come unto thee, as I formerly promised, being sent by instinct from me for their preservation; but of unclean beasts, whereof there is less use, thou shalt take but only a couple of each, the male and his female.

11. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."]—In the end of the six hundredth year of Noah's life, in the second month of the spring, the seventeenth day of the month, even in that same day, began the issues of the

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lower waters, which are gathered within the earth, to gush forth above their banks; and those which God had bound in the clouds of heaven to pour down vehemently, like as if some full vessels were been at once cast out of the windows of the air.

16. "And the LORD shut him in, &c."]—And the Lord, by whose instinct all these creatures were brought thither, when all were entered which he meant to preserve, closed up the door fast and sure, that he might be safe from the waters.

24. "And the waters prevailed upon the earth an hundred and fifty days."]—And the waters violently overwhelmed all the whole earth, (counting from the beginning of those forty days wherein the rain fell, unto the end of an hundred and fifty days,) for the full space of five months.

VIII. 1. "And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;"]—Then God, who cannot forget his mercy to his, showed by the effect to Noah that he remembered him, and for his sake all the wild beasts and tame cattle that were with him in the ark; therefore God, by his immediate power, caused an extraordinary drying or driving wind to pass about the earth, thus covered with waters, and the fury of the waters began by little and little to decrease:

2. "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;"]—And God made way for the channels of the earth to receive in the waters which they had sent forth, and shut up the lower waters into their former receptacles, and closed up the passages of the clouds above, and so the fall of the rain was restrained when it had continued forty days and nights:

3. "And after the end of the hundred and fifty days the waters were abated."]—And after the end of the hundred and fiftieth day from the beginning of the flood the waters sensibly abated.

4. "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."]—And in the seventh month, and in the seventeenth day of the month, the ark, which had hitherto floated uncertainly, and was carried up by the force of the waves that it could feel no ground, now, in the ebbing of the waters, stayed upon one of the high mountains of Ararat, the ledge whereof passeth along from Armenia eastward towards India.

5. "And the waters decreased continually until the tenth month:

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in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen."]—And from this resting of the ark, in the space of seventy-three days, which was till the first day of the tenth month, the waters so far abated that the tops of the mountains were seen.

6. "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:"]—And forty days after the first of the tenth month, which fell upon the eleventh day of the eleventh month, Noah opened one of the windows of the ark which he had made:

7. "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."]—And he let forth a raven, (because that fowl was of a good scent, and used to feed on carcases, which might be found lying upon the mountains,) thereby to have perfect knowledge of the decrease of the waters; which continued fluttering up and down to and fro, not far from the ark, till the waters were dried up upon the earth.

8. "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground."]—Again, since he could have no information hereof by the raven, about seven days after he sent out a dove from him; a bird that was both more tame and domestical, and which was wont to seek her food in the plains; that, by this second messenger, he might see if the earth were yet lightened of her burden of waters.

9. "For the waters *were* on the face of the whole earth."]—For the waters were still over all that part of the earth where he should have rested, and still covered all the plains.

13. "And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry."]—And Noah removed some part of the roof of the ark, that he might look round about him; and viewing it, found that the upper part of the ground, even of the plains, appeared dry, that is, not covered over with waters; though still soft and moorish with the continuance of that former moisture, that it was not yet fit for habitation.

14. "And in the second month, on the seven and twentieth day of the month, was the earth dried."]—And in the second month, in the twenty-seventh day of the month, which was a year and ten days after the beginning of the flood, was the earth fully dry, and firm, and habitable again.

20. "And Noah builded an altar unto the LORD; and took of

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every clean beast, and of every clean fowl, and offered burnt offerings on the altar."]—Then Noah, moved thereto by the godly example of his forefathers, and by warrant from God, built an altar to the Lord; and took of every clean beast, and of every clean fowl, one, (for God had appointed him one odd of each of these for this purpose,) and partly for expiation, partly in token of his thankfulness, offered them, as a burnt offering consumed to ashes unto God, for preservation of them and all their fellow creatures.

21. "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done."]—And the Lord, who was before offended with mankind, now was pacified toward the remainder of them: and pleased graciously to accept this obedience of Noah; and as he had eternally decreed, so he uttered his counsel to Noah, I will not from henceforth send any more such general curse upon the earth for man's sake; for I see, that if I should judge him according to his deserts, I should every day bring upon him a new deluge, for behold, all the thoughts and the whole fashion of man's heart is altogether evil, even from his infancy: my mercy therefore shall exalt itself above his sins; neither will I any more smite all living things, as I have now done, with an universal destruction.

22. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."]—Hereafter, the course and use of the seasons of the year, the harvest, the spring, winter, and summer; and their tempers of heat and cold, and the differences of the night and day, (which now, in the thick and gloomy darkness, could not well be observed,) shall no more generally cease over all the whole earth at once, so long as the earth remaineth in this state.

IX. 2. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered."]—The outward privileges of your first creation I do now, though imperfectly, renew to you; let the fear and dread of you be planted naturally in every beast of the earth, whether tame or wild, and in every fowl of the air, and generally in all that treadeth upon the earth, and in all the fishes of the sea: all these, my will is, shall be sub-

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ject to your pleasure and command; and that, as by you and for you they were preserved, so they shall accordingly serve to your use.

3. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."]—Yea, in respect of your diet, I do now, whether give or renew unto you, more ample privileges; for now, sith that the strength of all herbs and plants is decreased with the deluge, I allow you every thing that moveth and liveth to be meat for you; of all which you will wisely make choice for yourselves, of those creatures which are wholesome and fit: even as freely do I now allow you to eat thereof, as I formerly did allow the green herb for them and you; so do I now allow them unto you.

4. "But flesh with the life thereof, *which is* the blood thereof, shall ye not eat."]—But so do I give you the liberty to eat of the flesh of all other creatures, as that you abstain from eating the blood of them; whether with the flesh, or severed from it; whether they be alive or dead; for in the blood is the seat of life, which cannot without cruelty be devoured.

5. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."] —Further, know ye that I have great respect as to the eating, so to the spilling of blood, wherein the vital spirits are seated; but especially of man, which is my principal creature; and so do detest cruelty in shedding his blood, that if a very brute beast shall be guilty of this fact, I will have his blood shed again for it; much more will I have this satisfaction from a neighbour or brother for the life of a man.

6. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."]—Whosoever sheddeth man's blood, unless by lawful authority from God, his blood shall be shed again; for in his own image hath God made man; some remnants whereof there are still in our depravedness: therefore follows it, that both a man may not shed his brother's blood, and that the magistrates in God's name may and must revenge it.

13. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."]—I will and ordain, that the rainbow, which you have seen appear in the watery cloud, shall be from henceforth set apart for the sign of a cove-

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nant made on my part betwixt me and the earth, of never drowning it again; which may the more fitly represent thus much unto you, for that it naturally is wont to foresignify the ceasing of the rain by the appearance thereof.

15. "And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."]—You shall then know, by this sign, that I remember my purpose of never drowning the world, &c.

20. "And Noah began *to be* an husbandman, and he planted a vineyard:"]—And Noah began again, according to his former trade, to exercise himself in tilling the earth; and of those vines which were found here and there sprouting out of the earth, he, with much industry, planted a whole vineyard; and by this means devised the use of wine.

21. "And he drank of the wine, and was drunken; and he was uncovered within his tent."]—And he drank of that his wine; and whether through ignorance or weakness, was drunk therewith; insomuch that, forgetting himself and all shame and comeliness, he lay immodestly uncovered, and that openly in the floor of his tent.

22. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."]—And when Cham, the youngest son of Noah, had unnaturally sported himself in gazing upon his father's nakedness, he told his two brethren without that they might also take part with him in this wicked derision of their father.

24. "And Noah awoke from his wine, and knew what his younger son had done unto him."]—Then Noah awoke from his wine; and, by inquiry upon occasion of his sons' garment which he found upon him, knew what his youngest son had done unto him.

25. "And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren."]—And in the spirit of prophecy said, The sin of Cham is so great, that the punishment of it shall not rest in him alone, but shall be derived to his posterity: even Canaan's son, amongst the rest, shall be accursed; he shall be in most slavish servitude, even to his own brethren.

27. "God shall enlarge (*or* persuade) Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."]—God shall persuade the posterity of Japheth, by the voice of his

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word, to come home into the bosom of the true Church; and Canaan's issue shall be servants unto theirs.

X. 8. "And Cush begat Nimrod: he began to be a mighty one in the earth."]—And Cush begat Nimrod, who began to usurp much rule, and by oppression to enlarge the bounds of his dominions.

9. "He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD."]—He was a cruel tyrant, both in his usurpation, and in the manner of his government; without all awe of God or care of men; wherefore it is ever since grown into a proverb, As great a tyrant as Nimrod.

XI. 1. "And the whole earth was of one language, and of one speech."]—Then, all the men upon the whole earth had but one common language, and one fashion of speech.

2. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."] — And as they spread themselves from that eastern mountainous country, where the ark first stayed, they found a large and fruitful plain, since called Shinar, now Mesopotamia, and there they settled their abode.

3. "And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter."]—And some years after they had there well seated themselves, they said one to another, Come, let us make brick, and burn it in the fire. So they had brick for stone, the fittest matter that this fat plain would afford for building; and a cleaving pitchy slime, which that soil yieldeth, instead of morter.

4. "And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."]—Then Nimrod, as their ringleader, and the rest of his followers, said thus in consultation among themselves, Go to, let us build us a large city, and a tower therein, of an exceeding height; partly, that we may make ourselves famous; and partly, that we may unite our power and society, and prevent the danger of being dispersed one from another.

5. "And the LORD came down to see the city and the tower, which the children of men builded."]—But the Lord, who is every where and seeth all things, to speak of him after the manner of men, as if he should come down and look upon the city

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and tower which these vain men in the pride of their hearts had begun to build, so took notice of what they did and meant to do.

6. "And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."]—And the Lord decreed thus with himself; Behold the people is one in heart, joining together in one common resolution of this work; and they all have one language, that they may the better perform it; and this they have, through our permission, begun and proceeded to do; and now nothing appears which may stop them in all that vain project they have imagined to themselves.

7. "Go to, let us go down, and there confound their language, that they may not understand one another's speech."]—Come, let us, as if we should go down amongst them, so from heaven cause their languages to be confounded, &c.

XII. 2. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:"]—Thou shalt lose nothing by the change; for, instead of a small kindred which thou shalt leave, I will cause thee to be the father of a great and populous nation: and I will prosper thee both outwardly and spiritually, and make thy name famous and reverend; and thou shalt be ever mentioned in the form of all blessings:

3. "And in thee shall all families of the earth be blessed."]—And in and by that holy seed, the Messiah, which shall come of thy loins, all the people of the earth shall be blessed.

11. "And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon."]—And when he drew near to enter into Egypt, in his infirmity, consulting with flesh and blood, he said to Sarai his wife, Behold now, while I look upon the southern women, and compare them with thee, thy colour and complexion is much more beautiful than theirs.

12. "Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive."]—Therefore it will, I fear, come to pass that the Egyptians, making no conscience of their ways, but being altogether led by their lust, when they see thee, they will say, She is his wife, there is no hope of enjoying her

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while he is alive: so they will kill me, that they may with more liberty enjoy thee, and live with thee.

XIII. 10. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar."]—So when Lot had taken a view of all that country, he saw that part of the plain of Jordan to be well watered every where, and therefore very rich and commodious for pasture; for before the Lord destroyed Sodom and Gomorrah, with those other three bordering cities, it was a goodly and fruitful land; like unto the garden of Eden for pleasure; or like unto the land of Egypt watered with the streams of Nilus: especially that part that is toward Zoar, as it is now called, then Bela.

11. "Then Lot chose him all the plain of Jordan &c."]—Then Lot, being led only by his eye, not at all inquiring into the quality of the people, chose to himself, although the younger, all that part of the plain of Jordan.

14. "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward;"]—Seeing thou hast so willingly yielded to thy nephew, thou shalt sustain no loss by it. Lift up thine eyes now; and look round about thee, from this high place where thou art, northward and southward, &c.

15. "For all the land which thou seest, to thee will I give it, and to thy seed for ever."]—For all the land which thou seest, and all that pertains unto it, will I give to thee in right, and to thy seed after thee, in possession for many ages.

16. "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered."]—And I will increase thy seed, both carnal and spiritual, unto a very exceeding great number; so as they shall not be counted for multitude.

XIV. 1. "Tidal, king of nations."]—Tidal, king of a mixed people, which dwelt near unto them.

14. "And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan."]—When Abram heard that his nephew Lot was taken captive, he brought forth into the field and armed three hundred and eighteen per-

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sons of them that were born and brought up in his house; besides them that he had bought and procured to his service; yea, besides the companies of his confederates: and pursued them to the farthest point of that land which God should give to his posterity, even to Dan.

18. "And Melchizedek king of Salem brought forth bread and wine, &c."]—And Melchizedek, king of Salem, brought forth store of provision for the entertainment of Abram and his company; which as he did royally, like a king,

19. "And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:"]—So, as he was a priest of the most high God, by virtue thereof he blessed him, saying, Blessed be thou, Abram, &c.

20. "And he gave him tithes of all."]—And Abram, acknowledging his office, voluntarily offered to him the tithe of all the goods that were taken.

22. "I have lift up mine hand unto the LORD, &c."]—I have solemnly sworn by the Lord, the most high God, &c.—And, in token thereof, lift up my hand unto him ere I went to this fight.

23. "That I will not *take* from a thread even to a shoelatchet," &c.]—Wishing all evil to myself, if I shall take from thee so much as a thread, &c.

XV. 2. "And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?"]—And Abram, which hitherto had only heard God's promises to him, now said, Alas, Lord, all the blessings that thou shalt personally give me cannot much avail me, seeing I go childless; and the man whom I shall leave heir of my house is but a stranger in blood and country, this Eliezer of Damascus.

5. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."]—Moreover, he brought him forth of his house in the evening, after he had spent the day within in the exercise of his faith, and said, Look up now to heaven, and count the stars thou seest there, if thou canst possibly number them, so far shalt thou be from barrenness, that thy seed, both spiritual and carnal, shall be as infinite in number as they.

6. "And he believed in the LORD; and he counted it to him for righteousness."]—And Abram believed in God, and steadfastly relied on these gracious promises which were made unto him; and

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therefore, upon his faith God accounted him truly just and righteous in his sight.

8. "And he said, Lord GOD, whereby shall I know that I shall inherit it?"]—And Abram said, O Lord God, I do believe that my seed shall, as thou sayest, inherit this land; but yet I desire thee to give me some further confirmation and assurance of my faith in this point.

12. "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him."]—And when the sun was set, there fell, by the appointment of God, a deep sleep upon Abram; and his mind was troubled in his dream with much fear and unquietness.

13. "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;"]—Then the Lord said to him, for the declaring of these doubtful visions of his sleep, Know, for certain, that thy seed shall be a stranger in Egypt and Canaan, which as yet also is not thine, for the space of four hundred years; in a great part whereof they shall serve, and be evil entreated.

16. "But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full."]—And in the fourth succession of men they shall come forth to this place again, which then shall be theirs, for the wickedness of the Amorites, who must be driven out hence to give room to thy posterity, is not yet come to their full ripeness for my intended judgments.

17. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."]—Also, yet somewhat longer after the going down of the sun, there was represented unto him a great darkness, and behold, a smoking furnace in which God would foreshow to Abram the affliction and servility of his posterity; and withal there was a clear lamp, betokening his deliverance; both which passed between the pieces formerly divided.

XVI. 3. "And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."]—Then Sarai, Abram's wife, being past all hope of issue, seeing she was now seventy-five years old, took Hagar her maid, the Egyptian, after she had waited ten years for the performance of God's promise concerning Abram's seed, (so long had Abram now dwelt in

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Canaan), and, by consent of all sides, out of her weakness and distrust, gave her to her husband to be his wife, in regard of all the rights of the marriage bed, though not of household government.

12. "And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."]—And he shall be a wild and savage man, of a fierce and untamable disposition; he shall be ready, in the height of his courage, to fight with every man, and every man shall be as ready to wage war with him; all which notwithstanding, his success shall be such, that he shall live, and rule far and wide in all the coasts of his brethren.

13. "For she said, Have I also here looked after him that seeth me?"]—For she said, Have I not here also, even in the waste desert, and not only in the house of Abram, seen that good God of mine, which hath first graciously looked upon me and mine affliction?

XVII. 1. "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect."]—And when Abram was ninety and nine years old, and had now waited thirteen years after the birth of Ishmael, the Lord, by some visible representation of his presence, appeared unto Abram, and said to him, I am God omnipotent, and therefore able to fulfil all my promises, which may seem delayed; only carry thou thyself holily and awfully as ever in my sight, and let thy heart be still sincere and upright towards me.

2. "And I will make my covenant between me and thee."]—And I will renew, and, by a sensible sign, confirm and ratify my covenant between me and thee.

14. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."]—But the man child, which at due age shall, through his own default, be uncircumcised, contemning mine ordinance, even that person shall be cut off from the fellowship of my people, both on earth and in heaven; because he hath, in neglect of the sign, broken and despised my covenant.

17. "Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"]—Then Abraham fell upon his face, and partly for joy, partly for

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admiration and astonishment, laughed in himself; and thought thus in his heart, Shall a child be born to me at an hundred years of age; and, which is more wonderful, shall this son be born of Sarah my wife, after her ninety years' barrenness? Seeing our youth could raise no seed, shall our old age be blessed with posterity?

18. "And Abraham said unto God, O that Ishmael might live before thee!"]—And Abraham said to God; I believe, O Lord, as thou sayest, that my old age shall be blessed with further issue; for which also thou wilt, in all likelihood, reserve thy special and highest favour: but let not the son thou hast given me already, even Ishmael, be cast out and neglected by thee; let it please thee to continue him to me also, with much prosperity.

XVIII. 2. "And he lift up his eyes and looked, and, lo, three men stood by him."]—And as he looked about, behold, three angels, in the appearance of men, though not yet so known of him, stood within view of him.

3. "And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant."]—And he, noting one of them to carry some extraordinary majesty above the rest, as being indeed the Son of God, spake especially to him, not excluding the rest; Lord, if I have now found favour in thy sight, go not, I pray thee, hastily away from me thy servant; but be content that I may give thee some entertainment.

10. "And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son."]—And he said, I will most certainly return again to thee at that time, when the conception, by course of nature, may have life and being; and lo, then Sarah thy wife shall bear thee a son.

11. "*And* it ceased to be with Sarah after the manner of women."]—That disposition of body, which naturally, in their months, is necessary for child-bearing women, was, through dryness of age, long ago ceased in Sarah.

12. "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?"]—Therefore Sarah distrustfully laughed in the secret of her heart, and said in herself, After I am waxen old, above the course of nature in those that are capable of conceiving, and my husband Abraham also, shall I have the pleasure of the marriage bed, which in my younger days I could not find?

18. "Seeing that Abraham shall surely become a great and

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mighty nation, and all the nations of the earth shall be blessed in him."]—Seeing that I have purposed to honour Abraham so, as that of his loins a great and mighty nation shall rise; and in that seed which shall come of him, namely, the Saviour of mankind, all the nations in the earth shall be blessed, and all solemn benedictions shall still be under the name of Abraham.

21. "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."]—I will now take some public course, whereby the world may see and know that I take notice of their sins; I will therefore call their sins to examination, and judge them according to the shamelessness of their wickedness; and if their iniquity hath been less heinous than it hath appeared, I will inflict some less grievous punishment upon them.

22. "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD."]—And the two destroying angels turned from Abraham, and went towards Sodom; but Abraham stood still before the third, whom now he knew to be the Son of God, suing to him for mercy.

24. "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?"]—If there be fifty sincere, upright, and innocent men in all the five cities, whereof Sodom is the chief, wilt thou destroy them, notwithstanding?

28. "Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five?"]—If there shall lack five of fifty righteous in all the five cities, wilt thou for the want of five destroy them?

XIX. 5. "And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them."]—Who, crying unto Lot, said, Where are the men which came unto thee this night, whose goodly form and beauty we noted; bring them forth to us, that we may use them to our lust.

8. "Only unto these men do nothing; for therefore came they under the shadow of my roof."]—For, seeing they are come to my house as my guests, by the law of common equity and hospitality they may well look to be safe guarded by me.

11. "And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door."]—Then they smote all the Sodom-

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ites that were at the door, both small and great, with such dizziness of brain and dimness of sight, that they went up and down groping for Lot's door till they were weary, and could not find it.

14. "And Lot went out, and spake unto his sons-in-law, which married his daughters," &c.]—Then Lot went out, and spake unto his sons-in-law which were contracted to his daughters.

17. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."]—And when they had brought them, as it were by strong hand, out of the city, the angel said, Now escape for thy life: do not, whether for distrust or curiosity or pity, once look towards Sodom; and think it not enough that thou hast voided the city; unless thou make speed also out of the whole plain, which hath been defiled by these abominations; haste thee therefore up to the next hill, lest thou be destroyed.

20. "Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me escape thither, (*is* it not a little one?) and my soul shall live."]—See now, this town, which is hard by, and therefore easy for me to flee unto; and is withal a little one, and therefore not much for thee to grant, and by all likelihood not so notoriously evil as these other, that are more frequent and populous: O let me go thither for shelter; behold, it is no great thing that I ask of thee, and yet such as may be to my safety and preservation.

22. "Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar."]—Haste thee then, and be thou there preserved; for such is my merciful respect to thee, that it holds my hands so that I cannot take revenge on these wicked cities till thou be in safety; therefore, upon this occasion of Lot's argument from the smallness of the city, it was ever after called Zoar.

24. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."]—Then God the Son rained down upon Sodom and Gomorrah, and the other two cities of the plain, fire and brimstone, from God the Father out of heaven.

26. "But his wife looked back from behind him, and she became a pillar of salt."]—Now his wife, that stood lingering behind him, whether through love or pity of the place, or expectation of her sons-in-law, or distrust, or curious desire to see

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the manner of the judgment, looked back towards Sodom; and therefore was inwrapped in the judgment; and, through the extreme rage of that fire and brimstone wherewith she was overwhelmed, was miraculously made a pillar of a white or saltish kind of stone.

30. "**And Lot went up out of Zoar, and dwelt in the mountain,** and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters."]—But he feared to tarry in Zoar, through the weakness of his faith, notwithstanding God's promise to him; whether for that it was so near to Sodom, or whether for the manners of the place; but chose rather to dwell solitary in a cave, in the mountain, both he and his two daughters.

31. "And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth."]—And the elder said to the younger, Our father is now old, and cannot long be in any possibility of issue; and in all these parts there is not left a man which might converse with us for generation.

32. "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."]—Come, we know well that our father will never by sober persuasions be drawn to this act: let us make him drunk with wine, and so lie with him; not so much for any lust, as for the preservation of some seed of our father.

33. "And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose."]—And he, being oppressed with wine, was drawn unawares unto this filthiness, not considering what he did; and not perceiving either when she lay down or rose up.

XX. 2. "And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah."]—And Abraham, through his weakness, seeing how his excuse had sped in Egypt, renewed it now again; and, concealing part of the truth, said, She is my sister. Then Abimelech, a king in that country of Canaan, upon the report given of her, sent, and took her into his house.

4. "Lord, wilt thou slay also a righteous nation?"]—And he said, Lord, wilt thou punish not me only, but my whole nation and people in me, which are utterly innocent in this business?

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7. "Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live," &c.]—Now then, deliver the man his wife again, for he is a man dear unto me, and one whom I have in an especial manner graced with my presence and promises; and therefore, whose prayers shall be much available for thy safety and life.

10. "And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?"]—What motive didst thou raise unto thyself, from any lightness in me, or injury done to thyself by me, that thou shouldest do this thing?

12. "And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife."]—Yet, in very deed, I have not merely lied in saying she is my sister; but only dissembled, and concealed some part of the truth; for she is very near of blood to me, my niece, as being the daughter of that brother of mine, whom my father had by a second wife.

16. "And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved."]—Likewise to Sarah he said, Behold, I have given to him, whom thou calledst thy brother, a thousand pieces of silver; behold, he is thy protection from all injuries, wheresoever thou comest: thine eyes and desires shall content themselves with him alone; and he shall stand, betwixt all others' eyes and thee, as thy lawful husband, that they may not thus inordinately desire thee; and, by this speech and event, she was thus secretly reproved.

18. "For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife."]—For the Lord hath punished all the women in Abimelech's house with a sudden barrenness; so that they could not conceive; because of Sarah, Abraham's wife.

XXI. 7. "And she said, Who would have said unto Abraham, that Sarah should have given children suck?"]—Who could ever have thought or believed, much less would have told Abraham, that Sarah, after this age, should both bear him a son, and have this strength and vigour of body continued to her, to give suck also, &c.

14. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it*

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on her shoulder, and the child, and sent her away," &c.]—He took bread, and a bottle of water, so much as he thought would suffice, till they came to the place he enjoined them; and gave it unto Hagar, putting it on her shoulder; and committed the boy to her hand, and sent her away, &c.

19. "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."]—And now God caused her to see a well of water, which was there before her; but, through her grief, or the closeness of the place, was not before seen of her.

30. "And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well."]—And he answered, My desire is, that thou shouldest receive from my hands these seven lambs, as a pledge or confirmation of this covenant of peace made between us; and an earnest of the recovery and free grant of this well which I have digged; in the receipt whereof, thou shalt disclaim all right and title unto it for ever.

XXII. 12. "And he said, Lay not thine hand upon the lad, neither do any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me."]—Then he said, Do not, as thou art about, sacrifice this thy son unto me, neither do any bodily hurt to him; for now thou hast sufficiently approved, by thine act and forwardness, that thou hast an heart truly religious towards God, seeing at my commandment thou hast not forborne to have slain thine only son, in whom the promise of blessing was made unto thee.

14. "And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen."]—And Abraham named the place, *God will provide;* whereupon the Jews have a proverb still continued amongst them; God will make provision in the mount when all means fail.

17. "And thy seed shall possess the gate of his enemies."]—Thy posterity shall be victorious over their enemies.

18. "And in thy seed shall all the nations of the earth be blessed."]—Of thy seed shall come that Saviour, in whom all believers through the world shall be blessed.

XXIII. 2. "And Abraham came to mourn for Sarah, and to weep for her."]—And Abraham entered into the tent of Sarah, that he might solemnly mourn for her in the sight of the corpse.

6. "Thou *art* a mighty prince among us," &c.]—Thou

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art a great prince, and one whom God hath much honoured amongst us.

15. "The land *is worth* four hundred shekels of silver: what *is* that betwixt me and thee?"]—The land is worth some hundred and eleven ounces of silver; about fourscore crowns; between friends, how small a sum is that to stand upon!

XXIV. 2. "Put, I pray thee, thy hand undermy thigh."]—According to the common rite used in the oaths of inferiors to their superiors.

10. "To Mesopotamia, unto the city of Nahor."]—To Charran in Syria.

11. "To kneel down."]—To rest under their burdens.

22. "Ten *shekels* weight of gold."]—Which is the weight of near three ounces.

XXV. 22. "If *it be* so, why *am* I thus? And she went to enquire of the LORD."]—Why have I conceived, if I must feel such painful unquietness within me? And she sought to God in her prayers, to know the reason and issue of this inward strife.

23. "Two nations *are* in thy womb," &c.]—The twins, which are struggling within thee, shall be the fathers of two opposite nations, the Israelites and the Edomites.

31. "Sell me this day thy birthright."]—Make over to me all the privileges of thy birthright; the consecration, the honour, the double portion that belongeth thereunto.

XXVII. 27. "See, the smell of my son *is* as the smell of a field which the LORD hath blessed."]—The smell of the garments of my son is as the sweet perfume which is sent up from a field, richly furnished with all manner of pleasant and fragrant flowers and herbs.

33. "And Isaac trembled very exceedingly," &c.]—And Isaac was exceedingly astonished in himself at the thought of the conveyance of the blessing upon a person that he intended not.

40. "By thy sword shalt thou live, and shalt serve thy brother."] The course of thy life shall be troublesome and unquiet; and thou shalt uphold thy state by wars: and though thy person shall be free, yet in thy posterity thou shalt be subject to the issue of thy brother Jacob.

45. "Why should I be deprived also of you both in one day?"] —If Esau should in his fury kill thee, the law will justly kill him, and so we lose both at once.

46. "I am weary of my life because of the daughters of Heth."]

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—These heathenish wives of Esau are a perpetual and intolerable vexation to my soul, by reason of their idolatry and viciousness.

XXVIII. 16. "Surely the LORD is in this place; and I knew *it* not."]—Surely the Lord hath, in a divine dream or vision, represented himself to me unexpectedly in this place.

17. "How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven."]—How full of awe and reverend respect is this place, which God hath thus sanctified by his presence; having so familiarly manifested himself to me here, as men do in their dwelling houses to their friends. This is no other than a representation of God's spiritual house, his Church, by which we enter into the glory of heaven.

22. "And this stone, which I have set *for* a pillar, shall be God's house."]—The place where I set up this stone shall be dedicated to the worship and service of my God, where I will build an altar to his name.

XXIX. 12. "Her father's brother," &c.]—Her father's cousin or nephew.

17. "Leah *was* tender eyed," &c.]—Leah had an unbecoming weakness in her eyes.

27. "Fulfil her week, and we will give thee this also," &c.]—Do thou celebrate the consummation of Leah's marriage seven days, according to the custom; and then, when this former marriage is fully ratified and complete, I will give thee her other sister to wife.

31. "That Leah *was* hated," &c.]—That Leah was less regarded or disesteemed in comparison of Rachel.

XXX. 1. "Give me children, or else I die," &c.]—Grief and impatience will kill me, if I have not children from thy loins, as well as my sister Leah.

3. "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her."]—Behold my maid Bilhah; go, retire thyself into her chamber, and lie with her; and I shall have children by her, which I shall bear upon my knees, and in my bosom, as my own.

4. "And she gave him Bilhah her handmaid to wife."]—Then she gave him Bilhah her maid, to converse with as a wife.

14. "And found mandrakes in the field, and brought them unto his mother Leah."]—And found mandrake apples in the field, which he had perceived his mother to esteem for their medicinable use, and brought them therefore to her.

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18. "And Leah said, God hath given me my hire, because I have given my maiden to my husband."]—Then said Leah, God hath repaid me my reward for the good office which I did to my husband, in giving him my handmaid for his concubine.

22. "And God hearkened to her, and opened her womb."]—And God heard her prayers, and gave her power to conceive.

40. "And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban."]—And turned the faces of those sheep which were in the flock of Laban towards the party-coloured and black which were of his flock, that the sight thereof might cause those colours in their conception.

XXXI. 7. "And your father hath deceived me, and changed my wages ten times," &c.]—But your father hath deceived me, and changed my wages agreed upon very often; but God hath so ordered it, that his changes have been no loss to my estate.

10. "And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled."]—For in ramming time, God premonished me in a dream, of this course of enriching myself by the party-coloured goats, male and female; and of this means to effect that diversity of colour.

15. "Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money."]—Had he not dealt with us as strangers? for he hath sold us to thee for thy service instead of a dowry; and since he hath thus used us, shall we stay still that he may prey upon us, and consume that substance which we have.

19. "And Rachel had stolen the images that *were* her father's."]—Then Rachel, whether out of some superstition of her own, or in some purpose to bereave her father of those means of his idolatry, stole the images which her father had wont to worship.

20. "And Jacob stole away unawares to Laban the Syrian."]—Then Jacob stole away secretly, without the knowledge or consent of Laban, his father-in-law.

23. "And he took his brethren with him."]—He took his kinsfolk with him, &c.

35. "Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me."]—The accustomed infirmity of women is upon me, and makes me unfit for these out-

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ward duties of courtesy; I beseech thee hold me excused in the forbearance of this ceremony of my due respect to thee.

42. "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty."]—If the God of my father, I mean the God of Abraham, and the same God whom Isaac my father feareth and worshippeth, had not been with me, and prospered me, &c.

47. "And Laban called it Jegar-sahadutha: but Jacob called it Galeed."]—And Laban in the Syrian tongue, and Jacob in the Hebrew, called it, The heap of the witness.

53. "The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac."]—The God which once Abraham worshipped, and the gods of his predecessors, be judge between us; but Jacob sware by the true God, whom his father Isaac feared.

XXXII. 1. "And Jacob went on his way, and the angels of God met him."]—And the angels of God appeared to him in the way, in the form of heavenly soldiers.

5. "And I have sent to tell my lord, that I may find grace in thy sight."]—And I have sent to give thee, my lord Esau, notice both of my purpose of passing through thy country, and of my estate.

11. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him."]—Deliver me from the revenge of my brother, even my brother Esau; for I fear lest he will come and put all to the sword, without regard of sex or age.

13. "And took of that which came to his hand a present for Esau his brother."]—And took of the choicest of that substance he had for a present for Esau.

24. "And there wrestled a man with him until the breaking of the day."]—God the Son appeared to him, and wrestled with him, in the likeness of a man, exercising both his bodily and spiritual strength.

25. "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."]—And when he had proved the strength of his faith such as that it could not be daunted, &c. lest Jacob should have been puffed up with the opinion of his strength, Christ left him a bodily affliction to humble him by, such as might testify it was not the hand of a mere man that strove with him.

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26. "And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."]—And he, as yet concealing himself from Jacob, said, after the manner of men, as if the violence of Jacob had compelled him, Let me go, for the morning appeareth; but Jacob, now perceiving some more than human matter in this his wrestler, answered, Let me be importunate with thee, not to depart from me till thou have blessed me.

27. "And he said unto him, What *is* thy name? And he said, Jacob."]—Then asked he, not as being ignorant, but as desirous to take occasion from Jacob's own report of his name, to pronounce his purpose of the alteration of it, What is thy name?

28. "For as a prince hast thou power with God and with men, and hast prevailed."]—Because thy faith and importunity hath prevailed with God, much more shalt thou prevail with Esau, and with whatsoever adversary.

30. "For I have seen God face to face, and my life is preserved."]—I have seen the Son of God in the assumed shape of a man, face to face, and have escaped death; both from this sight, and also from the danger of Esau.

32. "Therefore the children of Israel eat not *of* the sinew which shrank."]—Therefore the children of Israel, in a reverent remembrance of this act and event concerning Jacob, eat not of the hinder sinews, &c.

XXXIII. 3. "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother."]—So he went before them, and bowed himself in an humble manner sundry times, while he was within the sight of Esau.

10. "For therefore I have seen thy face, as though I had seen the face of God."]—It is unspeakably comfortable to me, that I have seen thy face thus loving and friendly to me.

20. "And he erected there an altar, and called it El-Elohe-Israel."]—And he consecrated there anew that altar which was set up by his grandfather Abraham, which he called The Altar of the mighty God of Israel.

XXXIV. 3. "And his soul clave unto Dinah the daughter of Jacob."]—So his affections were set upon Dinah.

17. "Then will we take our daughter, and we will be gone."]—Then will we take our sister away out of your custody, and depart.

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23. "*Shall* not their cattle and their substance and every beast of theirs, *be* ours?" &c.]—It shall not be only a matter of pleasure and contentment to us, but also of great profit unto you all; for shall we not have a right in all their substance and strength?

24. "All that went out of the gate of his city."]—All that dwelt within the city.

25. "And it came to pass on the third day, when they were sore," &c.]—And on the third day, when they were sore and stiff of the wound of their circumcision.

30. "And Jacob said to Simeon and Levi, Ye have troubled me," &c.]—Ye have put me to much unquietness in unsettling my estate, and have made me odious to the inhabitants.

XXXV. 2. "Put away the strange gods that *are* among you, and change your garments."]—Cast away those false gods of the heathen which you learned to worship in Syria, the idols of Laban or Shechem, and cleanse both your souls and bodies; and by the change of your very apparel, testify the change of your hearts.

10. "And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, &c."]—Moreover, God said unto him, in a confirmation and reiteration of the same favour which he had formerly showed to Jacob, Thy name shall no more be called Jacob, &c.

11. "And God said unto him, I *am* God Almighty: be fruitful and multiply, &c. And kings shall come out of thy loins, &c."]—Many tribes shall arise from thy seed, and out of them shall many exercise princely authority, both over their own nations and others.

14. "And Jacob set up a pillar in the place where he talked with him."]—So Jacob, according to his vow formerly made, set up a monument of a stone in that place where God had talked with him; and, both by pouring out of water and oil, consecrated it to God.

18. "That she called his name Ben-oni: but his father called him Benjamin."]—She called his name, The son of my sorrow; but his father, as not willing to have so sad a remembrance of his loss evermore before him in the name of his son, called him, to signify his dearness, with a little change of the word, The son of my right hand.

XXXVI. 6. "And went into the country from the face of his

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brother Jacob."]—And fully removed his whole family and substance unto mount Seir, where he had before sojourned.

24. "This *was that* Anah that found the mules in the wilderness."]—This was that Anah which first found out, by mixture of the seeds of two kinds, the generation of mules in the wilderness.

31. "Before there reigned any king over the children of Israel."]—Before there was any ordinary ruler or magistrate in Israel.

XXXVII. 2. "And Joseph brought unto his father their evil report."]—And Joseph brought unto his father's ear the evil rumours and reports that went of the misbehaviour of his brethren.

3. "And he made him a coat of *many* colours."]—And he made him a party-coloured coat, which was held to be of more pleasant show, and, by reason of the mixtures, more curious.

27. "And let not our hand be upon him."]—Let us not lay violent hands upon him, and be defiled with his blood, in suffering him thus wilfully to perish with hunger.

28. "Then there passed by Midianites merchantmen."]—The Midianites (or Ismaelites so called, indifferently, because they bordered upon each other, and were near both in place and blood) passed by.

30. "And I, whither shall I go?"]—And I, which way shall I turn me, or what shall I do? since both I have already provoked my father's displeasure by my incest; and at my hands especially, as being eldest, he will require my brother.

32. "And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found."]—So they sent that party-coloured coat, and caused it to be brought unto their father, with this message.

35. "For I will go down into the grave unto my son mourning."]—Surely I will not cease mourning for my son, until I go down to my own grave.

36. "Unto Potiphar, an officer of Pharaoh's, *and* captain of the guard."]—Unto Potiphar, one of Pharaoh's chief courtiers, and captain of his guard.

XXXVIII. 8. "Go in unto thy brother's wife, and marry her, and raise up seed to thy brother."]—Go, according to the custom of our people, and converse with thy deceased brother's wife, and do that office to her which appertains to the next of blood; that the issue which shall come of thee may be imputed unto him, to take away the reproach of his barrenness.

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11. "**For he said, Lest peradventure he die also, as his brethren *did.*"**]—For he thought it is not safe thus to bestow my son, neither hath this match been hitherto so prosperous, that I dare adventure my third son; yet will I put her in hope hereof, for her present contentment.

15. "**When Judah saw her, he thought her *to be* an harlot; because she had covered her face.**"]—When Judah saw her sitting thus openly, alone, by the way side, he judged her an whore; for he could not discern her, who she was, because her face was covered with the veil.

23. "Let her take *it* to her, lest we be shamed."—Let her keep these pledges, and let us take no notice of them, nor make any inquiry lest the filthiness of this my act may hence be known to my shame.

XXXIX. 6. "And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat."]—He took care of nothing, save only to eat and drink, and follow his own contentments, referring the oversight of all things to Joseph.

7. "That his master's wife cast her eyes upon Joseph."]—Cast wanton eyes and affections upon Joseph.

14. "See, he hath brought in an Hebrew unto us to mock us."]—See, he hath taken in this Hebrew to offer this villany and violence unto me.

XL. 8. "*Do* not interpretations *belong* to God?"]—What do you, looking after sinister means? or why are ye grieved for the want of means? hath not God given power of interpreting all secrets to some of his servants?

13. "Yet within three days shall Pharaoh lift up thine head."]—Within three days shall Pharaoh advance thee to thy former dignity.

19. "Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."]—Within three days shall Pharaoh put thee to death; and after, for the greater ignominy, shall hang thee upon a tree till thy flesh be consumed.

XLI. 16. "*It is* not in me: God shall give Pharaoh an answer of peace."]—I can do nothing of myself in this business: but God shall by me give an answer to the contentment of Pharaoh.

34. "And take up the fifth part of the land of Egypt."]—

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And take up the fifth part of the fruits of the land, and keep it in meet storehouses for future use.

43. "And they cried before him, Bow the knee."]—And the heralds cried before him, that the people should bow their knees to him, &c.

44. "I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."]—I only reserve unto myself the place and title of being king of Egypt; in the rest, I will have thee to be next me: so that no man shall attempt any thing at all in the public government of the state without thy advice and consent.

45. "And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On."]—And Pharaoh called his name, The discloser of secrets; and he gave him to wife Asenath, the daughter of another Potipher, which was governor of Heliopolis.

XLII. 6–9. "*And* he *it was* that sold to all the people of the land."]—Ye are spies, and are come to mark what parts of the land are least defenced.

13. "Thy servants *are* twelve brethren, &c.; and, behold, the youngest *is* this day with our father, and one *is* not."]—It need not seem suspicious to thee that we come thus so many together of a company; for the cause is, that we are all so many brethren, &c. And one is dead.

16. "Or else by the life of Pharaoh surely ye *are* spies."]—Or else, as sure as Pharaoh liveth, ye are but spies.

36. "Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me."]—Joseph is dead, and Simeon is in danger to miscarry in prison, and now you will take Benjamin from me; all these are heavy afflictions, which you have brought upon me.

XLIII. 14. "If I be bereaved *of my children,* I am bereaved."]—I am determined to put it to the hazard, relying on God for the event; if therefore I shall be robbed of my sons, let me be robbed; go you on, and do as the necessity of the business requireth.

32. "Because the Egyptians might not eat bread with the Hebrews."]—Because the Egyptians held it unlawful to eat with the Hebrews; chiefly, for the differences of their religion; for the Hebrews were wont to sacrifice those creatures which the Egyptians worshipped.

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XLIV. 4. "Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?"]—Up, follow after them; and when thou dost overtake them, make this merry and officious lie for my sake; ask them, in dissimulation, Why have ye, &c.

5. "*Is* not this *it* in which my lord drinketh, and whereby indeed he divineth?"]—Is not that which you have stolen, the cup of special note and use for my master; both for his table, and, according to the manner of the Egyptian magicians, for divination and soothsaying?

15. "Wot ye not that such a man as I can certainly divine?"]—Could you think any otherwise of me, being a peer of Egypt, but that I could by divination find out your offence!

XLV. 8. "And he hath made me a father to Pharaoh."]—God hath made me not only a counsellor of state to Pharaoh, but a means of preservation of his court and kingdom, &c.

12. "That *it is* my mouth that speaketh unto you."]—You see and perceive by my language that I am your brother Joseph that speak unto you.

18. "And I will give you the good of the land of Egypt, and ye shall eat the fat of the land."]—I will give you the most commodious and fruitful part of the land of Egypt to dwell in; and ye shall be partakers of the best profits of the country.

26. "And Jacob's heart fainted, for he believed them not."]—And Jacob swooned with sudden astonishment at this news of Joseph, and the mention of his name.

XLVI. 4. "And Joseph shall put his hand upon thine eyes."]—And Joseph shall close up thine eyes when thou diest.

34. "For every shepherd *is* an abomination unto the Egyptians."]—For every sheep-keeper, not out of pride, but superstition, is abominable to the Egyptians.

XLVII. 6. "The land of Egypt *is* before thee."]—Take thee the choice of the whole land of Egypt.

Ibid. And if thou knowest *any* men of activity among them."] If thou knowest that there be any amongst them of skill and strength.

9. "The days of the years of my pilgrimage *are* an hundred and thirty years."]—The whole time of my life, which to me hath been as a continued pilgrimage, both in respect of my many habitations, and of that one fixed habitation which abides for me above, &c.

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31. "And Israel bowed himself upon the bed's head."]—And Jacob raised himself upon his pillow to give thanks to God.

XLVIII. 5. "Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine."]—Manasseh and Ephraim shall be, not as my grandchildren, but even as my own; and shall have a portion of inheritance among their brethren, as if they had come immediately out of my own loins.

6. "And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance."]—But thy other children, if any shall be since born unto thee, shall carry thy name; and look for their portion under the title of the tribes of Ephraim and Manasseh.

12. "And Joseph brought them out from between his knees, and he bowed himself with his face to the earth."]—And Joseph took them away from his father's knees, to set them in that order wherein he desired the blessing might be given them; which done, he bowed himself to the ground in a reverent and humble manner, to crave this blessing from his father.

16. "The angel which redeemed me, &c. And let my name be named on them."]—That angel of the covenant, the Son of God, which hath delivered, &c. Let them be numbered among the patriarchs of God's people as my sons, &c.

22. "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite."]—I give thee one portion, according to the privilege of the birthright above thy brethren: the city and territories of Shechem, which, after that my sons had taken from the Hivites, I maintained by strong hand against the Amorites.

XLIX. 1. "That I may tell you *that* which shall befall you in the last days."]—What shall come to pass in the following times, both soon upon my departure, and many ages after.

3. "Thou *art* my firstborn, my might, and the beginning of my strength."]—Thou wert both begotten in the prime of my strength, and wert the first of my sons in whom my strength consisteth: having as then all the privileges of the firstborn; preeminence over thy brethren, and a double portion above them.

4. "Thou shalt not excel."]—Thou art run abroad as water that is spilt, which cannot be gathered up; thou shalt no more be eminent above thy brethren, &c.

5. Simeon and Levi *are* brethren; instruments of cruelty *are*

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in their habitations."]—Simeon and Levi, which have too well consented together to do mischief, and were instruments of much cruelty in their agreement against the Shechemites.

6. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united, for in their anger they slew a man, and in their selfwill they digged down a wall."]—Let not my soul join with them in their consultations, neither let my reputation depend upon their meeting, which my heart abhorred; for in their wrath they slew the Shechemites, and in their selfwill brake down the walls of their city.

7. "I will divide them in Jacob, and scatter them in Israel."]—They shall have no certain habitations allowed to their tribes, but shall be mingled with their other brethren.

8. "Judah, thou *art he* whom thy brethren shall praise."]—Judah, according as thy name imports, thou shalt have praise from thy brethren, who shall acknowledge thy princedom in thy posterity over them, &c.

10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."]—Judah shall have a known distinct tribe amongst his brethren and governors in the kingdom, of the same line, to bear rule until the time of Messias' coming; and the people shall yield their obedience to him.

11. "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:"]—He shall so abound with wines that he shall load his asses with grapes, and even wash his garments with the juice of them.

12. "His eyes *shall be* red with wine, and his teeth white with milk."]—His posterity shall be abundantly furnished with wine and milk, vineyards and pastures.

13. "Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships."]—Zebulun shall be commodiously situated for his traffick by the sea side towards Zidon.

14. "Issachar *is* a strong ass couching down between two burdens."]—Issachar shall be laborious and strong, more fit for subjection than command; and shall yield himself willingly to all impositions of labour and tributes.

16. "Dan shall judge his people, as one of the tribes of Israel."]—Dan, though he be the son of a bondwoman, yet shall attain unto

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the dignity of ruling amongst the tribes of Israel; and shall afford some that shall sway the government.

17. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels."]—His posterity shall enlarge their bounds, and prevail more by subtlety than strength; and therefore shall be like the serpent, &c.

18. "I have waited for thy salvation, O LORD."]—And though this tribe shall pass through many oppressions and grievances, yet, O Lord, I do constantly expect thy gracious deliverance of him.

19. "Gad, a troop shall overcome him: but he shall overcome at the last."]—Gad shall be sore annoyed with the Ammonites, and other neighbouring nations, but shall at last prevail.

20. "Out of Asher his bread *shall be* fat, and he shall yield royal dainties."]—Concerning Asher, he shall he seated in a place of great fruitfulness and delicacy.

21. "Napthali *is* a hind let loose: he giveth goodly words."]—Napthali shall be both swift to war, and yet gentle and friendly to embrace and maintain peace.

22. "Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:"]—Joseph shall be as a fruitful bough set beside a fountain, whose branches shall run upon the wall, and have benefit of the reflection.

23. "The archers have sorely grieved him, and shot *at him*, and hated him:"]—His enemies bent themselves against him as an archer doth his bow to shoot at a mark, and wrought all the mischief they could against him:

24. "But his bow abode in strength, &c. Of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)"]—But his strength was able to match them in their own kind, &c. The God of Jacob, of whom and by whom Joseph was appointed as a nourisher and refuge unto Israel.

26. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."]—The blessings of me, thy father, shall be the stronger upon thee by being added unto the blessing of Abraham and Isaac, which all do light upon thee; and shall continue as long as there are hills upon the earth.

27. "Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil."]—Benjamin shall be fierce and terrible in his wars, devouring his enemies

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as a wolf his prey, and shall have his whole time taken up with the division and improving of the spoil.

L. 3. "And the Egyptians mourned for him threescore and ten days."]—And the Egyptians bewailed him seventy days, whereof the forty days of embalming were a part.

17. "Forgive the trespass of the servants of the God of thy father."]—Forgive the trespass of them, which, besides the bonds of nature, are tied unto thee with so near bonds of religion, &c.

19. "Fear not: for *am* I in the place of God?"]—Fear not: for is not all this done by the will and disposition of that wise and holy God which ordained this to good?

23. "The children also of Machir the son of Manasseh were brought up upon Joseph's knees."]—The sons of Machir were a comfort to Joseph their grandfather in their education; who brought them up, and took pleasure in them.

25. "And ye shall carry up my bones from hence."]—Ye shall, when ye depart out of Egypt, carry my bones hence with you, and bury them in the promised land, &c.

EXODUS.

I. 8. "Now there arose up a new king over Egypt, which knew not Joseph."]—A new king, for his laws and manner of government, which unthankfully forgot the great service which Joseph had done to the kingdom and crown of Egypt.

11. "Therefore they did set over them taskmasters to afflict them with their burdens."]—Therefore did they set over them taskmasters, of their own nation, that their cruelty might have the better pretence.

20. "Therefore God dealt well with the midwives."]—God therefore prospered the midwives, because, out of religious fear, they refrained from that cruel practice enjoined them, &c.

II. 4. "And his sister stood afar off."]—His sister Miriam stood afar off, &c.

11. "And it came to pass in those days, when Moses was grown."]—And in those days, when Moses was now grown up to his best age, and was forty years old, &c.

12. "And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian," &c.]—And, though he knew he had a secret calling to deliver the Israelites, yet because it was not publicly known, he carried himself warily in this business, and looked round about, &c.

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18. "And when they came to Reuel their father."]—Reuel their grandfather.

23. "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage."]—Then, in process of time, this Pharaoh, from whom Moses fled, died; and the children of Israel, now in the change of the prince, hoping for some ease, bemoaned themselves earnestly to God.

III. 2. "And the angel of the LORD appeared unto him."]—Then Christ, the Angel of the Covenant, appeared.

5. "Put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground."]—In token of reverence and respect unto so holy a place, and in token of laying aside all carnal thoughts and affections, put off thy shoes.

6. "And Moses hid his face; for he was afraid to look upon God."]—Then Moses, in humility and awful adoration of the glory of God, which he held himself not worthy to behold, hid his face.

8. "And to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."]—Therefore have I thought good to show some testimonies of my presence; and intention of delivering them; and bringing them out of Goshen into a land which, in comparison thereof, is large, and exceeding fruitful in all useful commodities, both for necessity and pleasure, &c.

13. "Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you."]—If the Israelites shall curiously inquire concerning thee; how, and in what terms, shall I describe thee unto them?

14. "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel."]—I am constantly and eternally unchangeable, being of myself, and that one, and the same for ever: even thus shalt thou describe and express me to my people, the children of Israel, &c.

IV. 6. "Behold, his hand *was* leprous as snow."]—And behold, his hand was as white with leprosy as any snow.

10. "O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue."]—I am not ready in speech, nor ever have been; neither hath thine appearance, which of all other things should be most effectual, altered me any whit at all; but I am naturally slack, and heavy of utterance.

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11. "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?"]—Who hath given to man the faculty of speech? or who is the author of these infirmities whereof thou complainest? Dost thou not consider that I the Lord, who now send thee, cause these where I will for just and holy purposes; and give ability of all parts and senses at my pleasure?

13. "O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send."]—O my Lord, send, I pray thee, by the ministry of some other fitter man than I am; whosoever it be.

16. "*Even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God."]—Aaron shall speak to the people, as from thee; and thou shalt give direction and counsel to Aaron, as from God.

20. "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand."]—And Moses took his wife, and his two sons, Gershom and Eleazar, and caused them to ride toward Egypt; and Moses took that rod, which God had given so miraculous experiments of, in his hand.

21. "But I will harden his heart, that he shall not let the people go."]—But I will withdraw and withhold my grace from Pharaoh, so as he shall, through his own corruption, turn all those occasions, which I shall offer him for his repentance, unto the hardening of himself in a greater obstinacy of sinning.

22. "Israel *is* my son, *even* my firstborn."]—The children of Israel are my chosen and adopted people; both before all other and above all other nations, &c.

24. "And it came to pass by the way in the inn, that the LORD met him, and sought to kill him."]—The Lord appeared visibly unto him; and sensibly afflicted him with some sudden and violent disease, which he knew to be done, in regard of his neglect of his son's circumcision.

25. "And cast *it* at his feet, and said, Surely a bloody husband *art* thou to me."]—And, with indignation, she cast the foreskin at his feet; and said, It is for thy sake, that I am fain thus to shed the blood of this my child; therefore art thou to me a bloody husband.

V. 4. "Get you unto your burdens."]—O ye elders of Israel, which join with Moses and Aaron in this suit, Get you to your burdens.

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5. "Behold, the people of the land now *are* many, and you make them rest from their burdens."]—Behold, the Israelites are a great people: should so many thousands leave their work, and go idle for your pleasure?

7. "Ye shall no more give the people straw to make brick, as heretofore."]—Ye shall give the Israelites no more straw; whether to mix with their clay, or to burn bricks withal, &c.

21. "Because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."]—Ye have brought us into hatred with Pharaoh and his servants; and have stirred them up to a further tyranny against us, by giving them this occasion of vexing us.

VI. 3. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them."]—I appeared to Abraham, Isaac, and Jacob, as that God, which was still able and powerful to effect that which I promised; and they lived still, in the hope and expectation of my powerful performance: but now I do appear to thee, as ready to make good and execute, and give a being to that which I promised to them.

9. "But they hearkened not unto Moses for anguish of spirit, and for cruel bondage."]—But they were so overpressed, and grown heartless with the cruelty of that bondage, that they regarded not the words of Moses.

12. "How then shall Pharaoh hear me, who *am* of uncircumcised lips?"]—How then shall Pharaoh regard me, which am of a stammering and hindered utterance?

14. "The sons of Reuben the firstborn of Israel."]—The sons of Reuben, who was, in order of nature, the firstborn though he lost the privilege thereof.

VII. 1. "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet."]—Behold, I have made thee a terrible means to execute my judgments upon Pharaoh; which he shall take as wrought by me, through thy hands: and Aaron thy brother, for his readiness of speech, shall deliver thy mind, and my message to the Egyptians; so as thou shalt act, and he shall speak.

12. "For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."]—For they cast down every man his rod, and they were in appearance turned

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into serpents; but not truly: for that serpent, into which Aaron's rod was turned devoured theirs.

VIII. 3. "And the river shall bring forth frogs abundantly, which shall go up and come into thine house."]—The river Nilus shall crawl full of frogs, which, against their natural use, shall leave the water, and creep up into thy houses.

7. "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."]—And the sorcerers did likewise, for experiment sake; and brought frogs, whether in appearance only, or true frogs, (by secret conveyance,) into some part of Egypt that was freed for this trial.

19. "This *is* the finger of God."]—This work is done by the immediate and overruling power of God.

IX. 15. "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth:" or, "I had stretched out my hand, that I may have smitten thee."]—For now, when I stretched forth my hand, I might have smitten thee and thy people, as well as I did thy cattle, with the pestilence; and so thou shouldest have perished from the earth.

16. "And in very deed for this *cause* have I raised thee up, for to show *in* thee my power:" or, "But indeed."]—But indeed, I have in my secret counsel reserved thee for a further manifestation of my glorious power.

30. "But as for thee and thy servants, I know that ye will not yet fear the LORD God."]—As for thee and thy servants, I know, and find upon the experience of your former obstinacy, that you will not as yet fear before the face of the Lord.

X. 1. "For I have hardened his heart, and the heart of his servants."]—For I have withdrawn my grace from him and his servants, that their heart should not relent at my judgment; yea I have punished their former sins with hardness of heart, and obstinacy in sinning, &c.

7. "How long shall this man be a snare unto us?"]—How long shall Moses be a means of punishment and destruction to us?

10. "Let the LORD do so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you."]—I wish you might have no more favour of God than you are like to have of me, in this suit of dismissing you and your children: look to it; go, if you will, at your own peril.

17. "That he may take away from me this death only."]—

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That he would take away from me but this one deadly plague, wherewith we and our land are thus hurt and spoiled.

XI. 4. "About midnight will I go out into the midst of Egypt."]—About midnight I will, by my destroying angel, go through the midst of Egypt.

7. "But against any of the children of Israel shall not a dog move his tongue, against man or beast."]—But as for the children of Israel, there shall not be so much as the least danger of any slaughter towards them, or any unquietness amongst them.

XII. 1. "And the LORD spake unto Moses," &c.]—Now, before the last plague, the Lord had spoken to Moses, &c.

2. "This month *shall be* unto you the beginning of months."]—This month shall be unto you, both a month of principal account, as also the first in number in all your religious computations; so that from this you shall count the year to begin.

3. "In the tenth *day* of this month they shall take to them every man a lamb."]—Let every master of a family, within his several household, take unto him a lamb, &c.

5. "Ye shall take *it* out from the sheep, or from the goats."]—Ye shall celebrate your passover for this once, in respect of those straits wherein you are, either with a lamb or a kid, whether can most commodiously be provided.

6. "And the whole assembly of the congregation of Israel shall kill it in the evening."]—Every one of the congregation, whom it concerns, shall kill the lamb, betwixt the ninth and eleventh hour of the day.

11. "And thus shall you eat it; *with* your loins girded."]—And thus shall you eat it, for this first time, for the greater haste; with your loins girded.

15. "That soul shall be cut off from Israel."]—That person shall be separated from the communion of the Church, and lie open unto bodily judgments.

36. "And they spoiled the Egyptians."]—So they left the Egyptians destitute of their jewels and rich furnitures; who, by their own consent and will, parted with these things, to hire the Israelites unto a more speedy haste, for their own safeguard.

43. "There shall no stranger eat thereof."]—None, that is a stranger in religion, shall eat of it.

XIII. 2. "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel."]—That which

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first cometh out of the womb, set it apart to me, and consecrate it to my name; whether it be of man, or of any serviceable beast, among the Israelites: for it is mine by a peculiar right; I having well deserved it, in my preservation from the common destruction.

9. "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth."]—This passover shall be as full a remembrance unto thee of God's mercy in thy deliverance, as if thou shouldst, by any signet upon thy hand or frontlet between thine eyes, recall any business or favour which thou wouldest ever think upon; yea, thou shalt keep some record or memorial of this blessing also in those scrolls which thou shalt bind upon thine arm and head.

13. "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck."]—But the first foal of the ass, because it is an unclean beast, since it may not be sacrificed, thou shalt redeem it with a lamb; or else, because it is not fit, that whatsoever is consecrated to God should be put to profane uses, thou shalt break the neck of it, &c.

18. "And the children of Israel went up harnessed out of the land of Egypt."]—And the children of Israel went up well furnished out of the land of Egypt, both with provision and munition.

XIV. 4. "And I will harden Pharaoh's heart, that he shall follow after them."]—And I will, in just judgment, so besot Pharaoh, that, forgetting the experiments of my power, he shall, in hope of prevailing, follow after you.

8. "And the children of Israel went out with an high hand."]—But the children of Israel went out by strong hand, under the miraculous guidance and protection of the Almighty.

15. "Wherefore criest thou unto me?"]—Why dost thou thus earnestly importune me in thy secret prayers, which are as so many loud cries in my ears.

19. "And the angel of God, which went before the camp of Israel, removed and went behind them."]—And the Angel of the Covenant (which was Christ) removed the signs of his presence from before the Israelites, behind them.

24. "And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians."]—Now, in the morning watch, when the Lord, out of the pillar of fire, who had seemed

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all this while to wink at the enterprises of the Egyptians, began, according to our apprehension, to take notice of this their pursuit, &c.

XV. 1. "The horse and his rider hath he thrown into the sea."]—The troops of horses and their riders hath he overthrown in the sea.

2. "He *is* my God, and I will prepare him an habitation."]—I foresee, by that spirit of prophecy which he hath given me, that he shall have a tabernacle reared up for him by his people.

3. "The LORD is a man of war."]—The Lord is a noble warrior indeed.

25. And the LORD showed him a tree, *which* when he had cast into the waters, the waters were made sweet:"]—And the Lord directed him unto a tree, to which he gave such miraculous power, that, it being cast into the waters, the wood thereof changed the whole stream from the former bitterness.

Ibid. "There he made for them a statute and an ordinance, and there he proved them."]—There he in general gave them rules and advice of holy obedience before him, to prepare them for that exact law which he meant afterwards to deliver, &c.

XVI. 2. "And the whole congregation of the children of Israel murmured," &c.]—Generally, there was a murmuring over the whole camp of the most part of the Israelites, &c.

4. "Behold, I will rain bread from heaven for you."]—Behold, I will cause that which shall be instead of bread, to rain, as it were, out of the clouds upon you.

8. "*This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full."]—Forasmuch as you have murmured, both for flesh and for bread, therefore you shall be filled with both: in the evening shall quails, the daintiest flesh, fall upon your tents; and in the morning, manna.

10. "And, behold, the glory of the LORD appeared in the cloud."]—And the glory of God showed itself in an extraordinary manner in the cloud that was wont to appear to them.

15. This *is* the bread which the LORD hath given you to eat."]—They said one to another, This is a strange food, prepared and given us from above; for they knew not particularly what it was or what to name it.

18. "And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack."]—And having put their common gatherings together into

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one heap, it was equally divided amongst them; so as he that had gathered much had no more than an omer, and he that gathered little, wanted nothing of it.

34. **"So Aaron laid it up before the Testimony, to be kept," &c.]—So Aaron, in process of time, when the tabernacle was erected, laid it up before the ark, which testified God's presence to his people, to be reserved for a monument of God's miraculous provision for Israel.**

36. "Now an omer *is* the tenth *part* of an ephah."]—The omer is the tenth part of the Jewish bushel, which contained about three pecks.

XVII. 12. "But Moses' hands *were* heavy; and they took," &c.]—And Moses grew faint in body, with long continuance of that earnest prayer, insomuch as his hands grew weary and remiss with lifting up: and they took, &c.

15. "And called the name of it Jehovah-nissi."]—And he called the name of the place, The altar of Jehovah my banner.

XVIII. 12. "*They came* to eat bread with Moses' father-in-law before God."]—They came to feast with Jethro, the father-in-law of Moses, in that place where God declared his presence by the cloudy pillar.

13. "And the people stood by Moses from the morning unto the evening."]—The people stood before Moses to call for justice in their several causes, and resolution in their doubts, &c. even all the day long.

15. "Because the people come unto me to enquire of God."]—Because the people come to me in all weighty causes, to consult with God by me.

19. "Be thou for the people to God-ward, that thou mayest bring the causes unto God."]—Do thou propound the doubts and demands of the people to God, as also their suits, in thy prayers; and report God's answers back again to them.

23. "If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure."]—If thou shalt do this thing, which yet I would not draw thee unto, without the good liking and approbation of God, then thou shalt be able to sustain this burden.

XIX. 3. "And Moses went up unto God, and the LORD called unto him out of the mountain."]—But Moses went up the hill unto God, whose voice had called to him, and bidden him to ascend, &c.

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4. "And *how* I bare you on eagles' wings, and brought you unto myself."]—And how I carried you, as it were, aloft, above the reach of all dangers, like as an eagle carrieth her young ones, supporting and helping them with her wings.

6. "And ye shall be unto me a kingdom of priests, and an holy nation."]—Ye shall be, in a special manner, a people devoted peculiarly to my worship.

10. "Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes."]—Go to the people, and, by due preparation, set them apart these two days, for their holy appearance before me; and in a representation of that inward cleanness which I require of them, let them wash their very clothes which they brought with them out of Egypt.

12. "And thou shalt set bounds unto the people round about."]—And thou shalt set limits unto the people, how far they shall go, and how near they shall dare to come to the hill, &c.

13. "When the trumpet soundeth long, they shall come up to the mount."]—When the trumpet, which the angel shall sound to call the people, shall sound long, then shall the people go up towards the mountain, unto the place limited unto them.

15. "Come not at *your* wives."]—Set yourselves apart from your wives for a time, that your hearts may not be distracted with any carnal delight, now that they are to be fixed upon God.

22. "And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."]—And let those which do the office of the priesthood, namely, the firstborn of the families, who are wont to offer sacrifices to God, see that they specially be devoutly and holily prepared for this great appearance of God.

XX. 5. "For I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me."]—I am so affected to you my people, as a loving husband to his wife, whom he cannot endure to set her affections upon any other: where I see, therefore, a succession of iniquity from the fathers to children, both which hate to be reformed, I punish it not only eternally in themselves, but temporally in many generations after them.

12. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."]—Honour those which are any way set over thee, and give them

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due reverence and obedience, for conscience sake; that God may give thee a long and happy life in this thy promised land upon earth, and an eternal life, figured by the other, in that true land of rest, which is above.

17. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife," &c.]—Thou shalt not entertain so much as the very first motions of unlawful desires towards aught that is thy neighbour's, &c., but shalt rest well contented with thy own.

23. "Ye shall not make with me gods of silver."]—You shall not make, in competition with me, gods of silver, &c.

24. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen."]—Until the time of your settling, and the set residence of God in his tabernacle and temple, you shall only make your altars of earth, that may not continue: and thereon, in an homely manner, shall you offer all your sacrifices; whether those which you offer up in acknowledgment of the sovereignty of God, or those which you offer in suit of further favour or thankfulness for a favour received.

XXI. 1. "Now these *are* the judgments which thou shalt set before them."]—Now these are the civil or judicial laws which thou shalt appoint for the government of the Israelites.

2. "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."]—Howsoever thou keep a servant of the Gentiles in a perpetual bondage, yet thou shalt not have that power over an Hebrew; but in the year of liberty and intermission, which is the seventh year, thou shalt release him without any composition.

4. "If his master have given him a wife."]—If his master, upon his own liking or desire, shall allow him to marry with a foreigner, which is his maidservant.

6. "And his master shall bore his ear through with an awl: and he shall serve him for ever."]—His master shall bore through his ear to the door; whether as a reproachful mark of his perpetual servitude, or as a signification of his fastening himself unto that house, so as he will not nor may not pass from it without the liking of his master.

7. "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do."]—Likewise if a man sell his daughter as yet under age, with intention that she should

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marry him that buys her, if she be dismissed, it shall be upon better conditions than an ordinary servant.

8. "If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed," &c.]—If she please not her master, so far as that he betrothes her to himself, then shall he suffer another, one of her friends, to redeem her of him; but he shall have no power to sell her to a stranger, seeing he hath deceived her expectation of marrying him.

9. "He shall deal with her after the manner of daughters."]—He shall so deal with her, in giving her to marriage, as if she had been a free woman.

11. "And if he do not these three unto her, then shall she go out free without money."]—But if he do not allow unto her food, raiment, and houseroom convenient for her, then shall she go out free at the time of liberty, or of such his denial, upon judgment, without any repayment of the money for which she was sold.

13. "And if a man lie not in wait, but God deliver *him* into his hand."]—If a man have not laid wait for another, but casually, without any purpose of his, shall by God's disposition do some act which might procure the death of another.

21. "He shall not be punished: for he *is* his money."]—For he bought him with his money; therefore, not purposely striking him to kill him, he shall not be punished; since he is already punished in his loss.

XXII. 2. "If a thief be found breaking up, and be smitten that he die."]—If a thief be found breaking into thy house by night, and be smitten in the act by thee unto death, &c.

11. "*Then* shall an oath of the LORD be between them both."]—They shall be put to swear by the name of God, &c.

25. "If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer."]—If thou lend money to an Israelite, those especially which are poor and borrow upon need, thou shalt not take any increase for the use of it.

26. "If thou at all take thy neighbour's raiment to pledge," &c.]—If thou take of thy poor neighbour any of his necessary raiment, whether for the day or night, as a pledge for money borrowed of him.

29. "Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors."]—Of all kind of thy fruits, whether dried in their kind or strained into liquor, thou shalt pay duly thy tithes and first fruits unto God.

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31. "Neither shall ye eat *any* flesh *that is* torn of beasts in the field."]—Neither shall you eat any part of that beast which was torn in pieces by any other beast, whether clean or unclean.

XXIII. 1. "Put not thine hand with the wicked to be an unrighteous witness."]—Thou shalt not give thine assistance or countenance unto a wicked man in a false testimony.

3. "Neither shalt thou countenance a poor man in his cause."]—Thou shalt not suffer the regard of poverty itself to make thee partial in a case of judgment.

7. "The innocent and righteous slay thou not: for I will not justify the wicked."]—Thou shalt not pronounce a sentence of death upon an innocent man; for if thou do, and herein deal wickedly, howsoever thou mayest escape the censure of men, yet my judgment thou shalt not escape.

8. "And thou shalt take no gift."]—Thou shalt not take any bribe, to draw thee unto partiality in any cause.

13. "And make no mention of the names of other gods."]—Ye shall not, with any approbation, so much as mention the names of other gods.

17. "Three times in the year all thy males shall appear before the Lord GOD."]—Three times in the year shall all thy men children, of sufficient age, whether bond or free, present themselves in the place of God's public service, which is his tabernacle.

18. "Thou shalt not offer the blood of my sacrifice with leavened bread."]—During these solemn times of sacrificing unto me, ye shall not eat any leavened bread.

19. "Thou shalt not seethe a kid in his mother's milk."]—Thou shalt not be so cruel in thine oblations as to seethe a kid in that milk of the dam which was given it for nourishment.

21. "For my name *is* in him."]—Because my power and divinity is in him.

28. "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."]—And, that I may herein approve myself the God of hosts, I will, by small means, confound thine adversaries; for, as I afflicted the Egyptians with frogs and lice, so will I vex the Canaanites with hornets, which shall sting them to death, &c.

31. "And from the desert unto the river."]—From the wilderness of Sur unto the great river Euphrates.

XXIV. 4. "And Moses wrote all the words of the LORD."]—

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And Moses wrote all these words of the Lord, which concern either the civil government of the Jews or the ceremonies of God's service.

5. "And he sent young men of the children of Israel."]—And he sent some chosen young men, of the firstborn of the several tribes, which offered, &c.

7. "And he took the book of the covenant, &c."]—After Moses took the book, wherein he had written that covenant betwixt God and his people in the judicial and ceremonial laws, &c.

8. "Behold the blood of the covenant, which the LORD hath made with you."]—Behold that blood, whereby the covenant made betwixt God and you is signified to be confirmed.

10. "And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness."]—And they saw some visible signs of the presence of God; and at the lower part of that brightness, there was a clear shining blue pavement, as it were of sapphire, or like to a sky when it is clear.

11. "Also they saw God, and did eat and drink."]—They saw God, in these signs of his manifestation; and yet lived in health and soundness of body.

XXV. 5. "And shittim wood."]—Of a precious and durable wood, which grows not far from Sinai.

16. "And thou shalt put into the ark the testimony which I shall give thee."]—So thou shalt put into the ark the two tables of the law, which I shall give thee, as a witness of my covenant with my people.

17. "And thou shalt make a mercy seat *of* pure gold."]—Thou shalt make a cover for the ark of pure gold; which shall serve also as an oracle, from which God shall give answers to thee, upon all occasions.

23. "Thou shalt also make a table *of* shittim wood."]—Now in the outward sanctuary also thou shalt make a table of costly and sweet wood, &c.

30. "And thou shalt set upon the table shewbread before me alway."]—And thou shalt set upon the table twelve loaves of bread, which, because they shall be ever presented before my face, are termed justly, The bread of presence.

XXVI. 2. "The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits."]—The length of each curtain shall be eight and twenty cubits, that so ten may be

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for the breadth of the roof of the tent, and nine on each side may hang down, within one cubit of the ground, &c.

7. "And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle."]—Also thou shalt make another rank of curtains, of a meaner value, namely of goats' hair woven into cloth, &c.

14. "And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins."]—Moreover, to defend the tabernacle from weather, thou shalt make a third covering for it, of rams' skins dyed red; and a fourth yet above that, next to the weather, of badgers' skins, which are yet stronger and coarser.

23. "And two boards shalt thou make for the corners of the tabernacle in the two sides."]—And two shalt thou make in the corners of the tabernacle, lined with other boards for more strength of carriage, on each side of the tabernacle.

26. "And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle."]—And thou shalt make five rows of bars, to go through the boards on each side of the tabernacle.

31. "And thou shalt make a vail *of* blue, and purple, and scarlet."]—Moreover, thou shalt make a veil for the Holy of Holies, of blue silk, &c.

XXVII. 1. "And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad."]—Thou shalt make the inner part of the altar of shittim wood; the outward part whereof shall be all covered on both sides with brass.

Ibid. "The altar shall be four-square."]—The altar shall be, for length and breadth, four-square.

2. "And thou shalt make the horns of it upon the four corners thereof."]—The four corners shall have, as it were, four horns of the same matter whereof the altar is made, upon the tops thereof.

3. "And thou shalt make his pans to receive his ashes, and his shovels."]—Vessels to carry away the ashes, and shovels to take them up.

8. "Hollow with boards shalt thou make it."]—Thou shalt make the altar hollow with boards, like unto a boarded coffer, without either bottom or cover.

9. "And thou shalt make the court of the tabernacle."]—And thou shalt make a court to compass in the tabernacle.

21. "Aaron and his sons shall order it from evening to morn-

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ing before the LORD."]—Aaron and his sons shall dress and tend them every morning and evening; kindling them in the evening, and cleansing them in the morning.

XXVIII. 2. "And thou shalt make holy garments."]—Thou shalt make garments, consecrated to the holy uses of my service.

3. "Whom I have filled with the spirit of wisdom."]—Whom I have endued with an extraordinary skill for these exquisite works.

4. "And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle."]—These shall be the garments thou shalt make proper to the high priest: a breastplate for his breast, a rich ephod for his shoulders, a robe with bells and pomegranates for the whole body, a rich embroidered coat under that, a mitre for his head, a girdle for his loins, &c.

6. "And they shall make the ephod *of* gold," &c.]—They shall make a peculiar ephod to the high priest, of gold, &c.

12. "*For* stones of memorial unto the children of Israel."]—As a sign whereby the children of Israel may know that their memory is presented to God, and that they are had in remembrance of God.

15. "And thou shalt make the breastplate of judgment."]—And thou shalt make the breastplate, which thou shalt wear in thy consultations with God, in the causes of judgment.

16. "Foursquare it shall be *being* doubled."]—Thou shalt make it of the same stuff, doubled for the more strength, and better convenience of holding the stones.

30. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart," &c.]—Also thou shalt inclose within the breastplate, wherewith thou shalt consult with God, these two secret signs of knowledge and holiness, which shall be upon the heart of Aaron, to signify what is required to be within his heart.

35. "And his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not."]—His sound shall be heard when he goeth in and cometh forth of the holy place; and thus addressing himself and the people, with awful reverence and devotion, to the service of God, he shall not die; whereas, if he, abruptly entering into the place, shall be an occasion of the people's negligence and his own profanation of God's service, he shall die for it.

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38. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things," &c.]—So shall it be upon Aaron's forehead, that Aaron hereby may show that in signification of the perfect High Priest, which was to come, he took upon him the expiation of all those sins and infirmities which the Israelites should be guilty of in their offerings to God.

41. "And thou shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."]—Thou shalt anoint them, and prepare their persons for this service of mine.

XXIX. 4. "And thou shalt wash them with water."]—And shalt wash them all the body over with the water of the laver.

9. "And the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons."]—And the priest's office shall be thus continued to Aaron and his sons, until the time that all these legal rites shall be finished by him whom they serve to signify.

10. "And Aaron and his sons shall put their hands upon the head of the bullock."]—And Aaron and his sons shall lay their hands upon the head of the calf, to signify their interest in that sacrifice, and to acknowledge their worthiness to die in that beast, which, in the signification of the true sacrifice, was put to death for them.

15. "Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram."]—So after this calf is offered as a sacrifice and expiation for the sins of Aaron and his sons, then thou shalt cause them to offer a ram for a burnt offering.

37. "Whatsoever toucheth the altar shall be holy."]—Whatsoever toucheth the altar shall thereby be sanctified, so as it may not be any more put to any ordinary or profane use.

42. "Where I will meet you, to speak there unto thee."]—Where I will, as it were, appoint to meet thee familiarly, and to declare my will to thee by my servants.

45. "And I will dwell among the children of Israel, and will be their God."]—And I will make a clear manifestation of my gracious presence among the children of Israel, both to direct and preserve them.

XXX. 6. "And thou shalt put it before the vail."]—After, thou shalt set it close before the veil that distinguishes the holy place from the holiest of all.

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9. "Ye shall offer no strange incense thereon."]—Ye shall offer no incense of any other composition, &c.

10. "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements."] —And the high priest shall once a year put the blood of the sin offering upon the horns of the altar, to make an expiation of the defects which had passed that year in God's service.

12. "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them," &c.]—When thou takest an account of the number of the children of Israel, then shall they give every man half a shekel, to testify that he holds his life of that God whose service that shall be used to maintain; which shall be paid of every man, upon pain of the displeasure of God, who shall plague the contempt of whosoever refuses thus to contribute to his service.

13. "Half a shekel after the shekel of the sanctuary."]—Half a sicle (that is, according to our current money, the value of fifteen pence sterling) according to the standard, which shall be kept in the sanctuary.

33. "Shall even be cut off from his people."]—He shall die the death; whether by the immediate hand of God or by the sword of the magistrate.

XXXI. 2. "I have called by name Bezaleel the son of Uri:"] —I have singled out, as if I had by his name called him from others, Bezaleel, the son of Uri, and &c.

3. "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."]—Whom I have endued with this gift of the spirit of God, to be able both perfectly to conceive and curiously to work all these things which belong to the tabernacle.

6. "And in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."] —And in the hearts of all those that are apt for these businesses have I put a greater apprehension and dexterity of working all these things that I have commanded.

13. "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you," &c.]—Although I could be willing that these works of the sanctuary should be finished, yet I would not have them so

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followed, as that ye should work them upon the sabbath day; for that day is a common sign betwixt us of your holding me for your Creator, and of my special interest in you above all other people.

18. "Two tables of testimony, tables of stone, written with the finger of God."]—He gave him two tables of the law, which testified unto the people the will of God, which spake and wrote it.

XXXII. 1. "Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."]—Stir up thyself, and make some visible image, that may bring to our minds the presence of God; and may give us a sensible representation of his going before us and assisting us: sithence both Moses is gone, and the cloud which was wont to direct us hath stood still thus long.

4. "And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt."]—Who received them at their hands, and, according to the people's desire, cast it in a mould framed for that purpose, and polished it afterwards with tools; and the people said to each other, This is a representation, O Israel, of that God of thine which brought thee out of the land of Egypt.

5. "And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD."]—When Aaron saw the importunity of the people he yielded to have an altar built before the calf; and proclaimed publicly, To morrow shall be the day wherein ye shall solemnly worship God in this calf which is made.

10. "Now therefore let me alone, that my wrath may wax hot against them," &c.]—Now therefore do not thou, after thy wonted manner, pray so instantly for their remission; which if thou do, so great is my respect unto thee, that my mercy will not suffer a revenge to light upon them; only be thou silent, for whose sake I forbare them, and then shall my wrath show itself, &c.

14. "And the LORD repented of the evil which he thought to do unto his people."]—Then the Lord, at Moses's request, did not go on to bring that evil upon the Israelites which he had conditionally threatened against them.

32. "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."]—Therefore now, if thou wilt pardon this their sin, thy mercy will be

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so much more magnified by how much their sin is more heinous; but, rather than thou shouldest not, since I know thy glory with men doth so much depend upon it, I could be for thy sake contented even to be cast away myself from thee, at least to be wiped out of the catalogue of living men here upon earth.

34. "Behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them."]—I will give them the same protection by my Angel which they have had, but I will notwithstanding find a time to correct them for this their offence.

XXXIII. 2. "And I will send an angel before thee."]—I will send a created angel to safeguard and direct thee, &c.

3. "For I will not go up in the midst of thee."]—For I will not, in that familiar manner that I was wont, converse with thee, and work wonderfully for thee, &c.

5. "Therefore now put off thy ornaments from thee, that I may know what to do unto thee."]—Therefore now put off thy costly raiment, and humble thyself before me, that according to the measure of thine humiliation or obstinacy I may proportion out my dealings with thee.

7. "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation."]—Then Moses took a special tent, wherein public service should be done to God, and pitched it without the host, afar off; and called it the Tent of the congregation, &c.

11. "And the LORD spake unto Moses face to face, as a man speaketh unto his friend."]—And the Lord gave unto Moses most familiar tokens and representations of his presence; speaking by audible voices unto him, as one friend imparts his counsels to another.

17. "And I know thee by name."]—I have taken special notice of thee above all others.

XXXIV. 6. "And the LORD passed by before him."]—So the Lord, in some sensible signs of his presence, passed before him.

10. "Before all thy people I will do marvels," &c.—And I will do strange miracles for thy sake, both in the wilderness and in Canaan, &c.

17. "Thou shalt make thee no molten gods."]—Thou shalt make thee no images to represent God; whether molten, or carved, or painted, or howsoever framed for this purpose.

19. See Exod. xiii. 12.

29. "That Moses wist not that the skin of his face shone while

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he talked with him," &c.]—Now Moses knew not that his face had a certain bright shining and majesty imprinted in it by God, in his conference with him.

XXXV. 3. "Ye shall kindle no fire throughout your habitations upon the sabbath day."]—Unless it be for a necessary use, ye shall not so much as take pains to kindle a fire for the dressing of any provision on the sabbath day.

5. See chap. xxv. in the whole sequel.

10. "And every wise hearted among you shall come, and make all that the LORD hath commanded."]—And all to whom the Lord hath given dexterity of working in these kinds, shall set themselves to make all that the Lord hath commanded concerning the tabernacle.

30. See chap. xxxi. 2, 3, &c.

XXXVI. See chap. xxvi. in the whole.

XXXVII. See chap. xxv. in the whole.

XXXVIII. See chap. xxvii. in the whole.

8. "And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women*," &c.]—Also he made a great laver, to wash the priests, and to cleanse the sacrifices; and both the foot and frame of it was made of that brass and shining metal whereof the women's lookingglasses were made, which now devoutly gave these instruments of their vanity to holy uses.

21. "This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites," &c.]—These are the parts of the tabernacle, that is, the tabernacle that witnesseth the presence of God to his people; all the parts whereof, by the commandment of Moses, were, at the taking down and erecting, committed to the charge of the Levites, by Ithamar, the son of Aaron, which was set over the Levites.

XXXIX. See chap. xxviii. in the whole.

XL. 35. "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."]—So Moses, at that time, could not, for reverence of the place, enter into the tabernacle of the congregation; because God, now, at the first consecration of it, did so gloriously manifest himself; not only in the sign of the cloud upon the tabernacle, but also of exceeding glory and brightness within the tabernacle.

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LEVITICUS.

I. 2. "If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock."]—If any of you offer an ordinary sacrifice unto the Lord, ye shall offer your sacrifice of those cattle which are most common for their use, namely, beeves, and sheep, or goats.

3. "If his offering *be* a burnt sacrifice of the herd."]—If it be a sacrifice to be consumed by fire, of beeves from the herd.

5. "And he shall kill the bullock before the LORD."]—And the priest shall kill the bullock before the Lord for him.

II. 1. "And when any will offer a meat offering unto the LORD."]—When any man will voluntarily, besides the set occasions, offer a meat offering unto the Lord.

12. "As for the oblation of the firstfruits, ye shall offer them unto the LORD," &c.]—In this oblation of the firstfruits only, ye shall offer leaven unto the Lord, in the two loaves which shall be for the shake offering. Whereof see Levit. xxiii. 17, &c.

III. 1. "And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd."]—And if his oblation be a peace offering, that is, such as whereby the offerer doth thankfully present himself to God, acknowledging to have received all blessings from him, &c.

3. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards."]—So the priest shall offer of the peace offering, the fat that covereth the inwards, &c. as a sacrifice to be consumed by fire unto the Lord.

IV. 3. "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish."]—If the priest, which is anointed, and thereby consecrated to God, shall sin, so as occasion may be given therefore unto the people to offend, then shall he, according to the greater eminence of his place, offer for his sin a young bullock, &c.

4. "And shall lay his hand upon the bullock's head, and kill the bullock before the LORD."]—He shall put his hand upon the bullock's head, in token that that sin of his is transferred to him that is the true propitiatory sacrifice for sin, &c.

12. "Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn

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him on the wood with fire."]—So he shall cause all the rest of the bullock, besides the blood, the fat, the kidneys, and the caul, to be carried out of the host, into some clean place, to be consumed: both to show detestation unto the sin for which it is offered; and to signify, that the true sacrifice must be offered without the gates.

V. 11. "He shall bring for his offering the tenth part of an ephah of fine flour; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering."]—He shall bring the quantity of a pottle of fine flour, as an offering for his sin: he shall put neither oil nor frankincense upon it; for these two are figures of grace and obedience, wherewith sin hath no affinity.

15. "If a soul commit a trespass through ignorance, in the holy things of the LORD; then shall he bring for his trespass unto the LORD a ram without blemish out of the flocks with thy estimation by shekels of silver, after the shekel of the sanctuary."]—If a man shall, through ignorance, do any act whereby he offends, in the use of any thing that is consecrated to God; whether, in the omission of any due circumstance concerning it, or in misemploying it to any other purpose than that whereto it is set apart; he shall bring to the Lord, as an offering for such trespass, a ram without any blemish, out of the flocks, worth, in the priest's valuation, two shekels of silver at the least, according to the largest proportion of the shekel, which is that of the sanctuary, weighing three hundred and twenty grains.

VI. 16. "In the holy place; in the court of the tabernacle of the congregation they shall eat it."]—In the court of the sanctuary, where these holy oblations were dressed.

18. "Every one that toucheth them shall be holy."]—Every one that toucheth them shall be beforehand sanctified, and free from all legal pollutions.

21. "*And* the baken pieces of the meat offering."]—The pieces of the cake, which shall be broken for the use of the meat offering by the priest.

VII. 18. "It shall not be imputed unto him."]—He shall receive no benefit by it.

20. "Shall bear his iniquity, that hath his uncleanness upon him."]—Shall suffer the punishment of his iniquity, that hath not taken the prescribed course for the expiating of his uncleanness.

VIII. 8. "He put in the breastplate the Urim and the Thum-

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mim."]—He put in the breastplate those two precious stones, which signified light and perfection; by the means whereof the people should receive answers from God.

15. "To make reconciliation upon it."]—That it might be duly prepared to receive those sacrifices, by which reconciliation might be made for the sins of the people.

23. "On the tip of Aaron's right ear," &c.]—To signify, that the hearing of his ears, and actions of his hands, and motions of his feet, are and should be sanctified.

29. "It was Moses' part," &c.]—It was the portion appointed for Moses, in the right of that priesthood, which he did yet extraordinarily execute.

35. "Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not."]—Therefore ye shall not go out of the bounds of the court-yard of the tabernacle for the space of seven days and seven nights; and shall duly keep all these observations which the Lord hath enjoined you; that so God may not be provoked to strike you with death.

IX. 6. "And the glory of the LORD shall appear unto you."]—The Lord shall give you some visible and glorious sign of his presence.

23, 24. "And the glory of the LORD appeared to all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering."]—And, in the sight of all the people, there came a fire, whether out of the tabernacle or from heaven, and fell upon the altar, and consumed the sacrifice of burnt offering, which lay ready upon it.

X. 1. "And offered strange fire before the LORD."]—And took up in their censers common and unsanctified fire, whereon they burnt the holy incense to the Lord.

6. "Uncover not your heads, neither rend your clothes; lest you die."]—Give no testimonies of a repining grief, and discontentment at this just judgment of God, lest, in his displeasure, he consume you also, &c.

9. "When ye go into the tabernacle."]—When ye are to go into the inner court of the tabernacle, there to do your service to the Lord.

14. "In a clean place."]—In a place free from legal pollution; or within the compass of the camp of Israel, or that selected city, where God will have his worship to be fixed.

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19. "Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such," &c.]—Behold, the children of Israel have this day offered their sin offering and their burnt offering before the Lord; but as for me, you do well know what cause of just sorrow I have had this day, in that heavy judgment which hath befallen my sons; and if, in this mourning and sad dejectedness, I had eaten of the sin offering, how could it have been well taken of that God who requires cheerfulness in all that thus partake of his holy things?

XI. 2, 3. "These *are* the beasts, &c. Whatsoever parteth the hoof, and cheweth the cud, among the beasts, that shall ye eat."]—I would have your diet a figure of your conversation; beasts, to be figures of men: those men, which put just differences betwixt their actions, and that do meditate and chew upon the law of God continually, those are fit for you to converse with, and to be received of you into your entire fellowship; these are represented to you by beasts that divide the hoof, and chew the cud.

10. "All that have not fins and scales in the seas, &c. *shall be* an abomination unto you."]—The fins of the fish are for steering of their motion; the scales are for smoothness of passage, for safeguard, for ornament: those men, that have no knowledge and faith to guide them, no good dispositions to set them forward, nor good works to set them forth, are not for your entire conversation.

XII. 2. "Her infirmity."]—That sickness which, in ordinary course, is every month incident to her sex.

XIII. 13. "*If* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean."]—If the whole flesh be so covered over, that there is no appearance of difference in the skin, it is a sign that the strength of nature hath wholly driven out that inward matter which was the cause of the leprosy; and therefore it argues, that the party is delivered from his disease.

45. "He shall put a covering upon his upper lip."]—In sign of mourning for this judgment, and for restraint of that breath which is infectious, he shall muffle up himself.

XIV. 45. "Into an unclean place."]—Unto some place which is in itself unhallowed, and is now polluted by these unclean materials that are cast upon it.

49. "And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop."]—There shall be the same

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ceremonies for the cleansing of the house that are appointed for the man; such as are clear types of the blood of the Messias, cleansing the soul from the leprosy of sin.

XV. 2. "When any man hath a running issue out of his flesh."]—When any one hath an ordinary and insensible passage of seed in the running of the reins.

31. "Thus shall ye separate the children of Israel from their uncleannesses."]—Thus shall ye teach the children of Israel to separate themselves each from other in cases of their legal uncleannesses, and to cleanse themselves from their pollutions.

XVI. 2. "That he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark."]—That he presume not to come oftener than once a year into the Holy of Holies, which is within the veil; where God, in a special manner, manifesteth his presence between the cherubims in the mercy seat, the cover of the ark.

19. "And hallow it from the uncleanness of the children of Israel."]—The sins and infirmities of God's people in their devotions, do, in a sort, defile the holy place and altar: the high priest shall thus expiate those sins of the people, which have polluted the place and vessels of God's service.

22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."]—As the slain goat shall represent Christ dying for sin, so the escaping goat shall represent him freed from death, for our full justification, and taking away the sins of the world, so as that they shall not appear in the sight of God to their condemnation.

29. "On the tenth *day* ye shall afflict your souls."]—It shall be a day of great and solemn humiliation, in fasting and all kind of sad and penetential devotion.

XVII. 3. "That killeth an ox, or lamb."]—That killeth an ox or lamb, with an intention of sacrifice unto God.

XVIII. 6. "To uncover *their* nakedness."]—To lie with them, or to have carnal knowledge of them.

8. "It *is* thy father's nakedness."]—That nakedness is proper for none but thy father to uncover.

18. "Neither shalt thou take a wife to her sister," &c.]—Having one wife, thou shalt not take another wife besides her during her life; that the emulation, which will thereupon arise, may not be a perpetual vexation to her whom thou hast by lawful wedlock made one flesh with thee.

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21. "Thou shalt not let any of thy seed pass through *the fire* to Molech."]—Thou shalt not give up any of thy sons or daughters as a sacrifice to Molech, the idol of the Ammonites; either to pass between his two fires, as in way of consecration to him, or to be consumed by the fire of that idol, as a burnt offering to him.

XIX. 16. "Neither shalt thou stand against the blood of thy neighbour."]—Thou shalt not be any cause or furtherer of shedding the blood of thy neighbour; neither willingly forbear to hinder any act done against his life.

19. "Neither shall a garment mingled of linen and woollen come upon thee."]—To teach thee how God loveth simplicity of heart in all thy carriage and disposition, thou shalt not be allowed mixtures and compositions, so much as in thine outward apparel.

23. "Three years shall it (the tree) be as uncircumcised unto you."]—During the first three years after the plantation thereof, the fruit of those trees shall be unlawful to be eaten, or to be put to any other profitable use.

27. "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."]—Ye shall not imitate the heathen fashion of your idolatrous neighbours in cutting your hair round; neither shall you, after their manner in their mournings, deform your faces, by shaving off the hair of your beard.

28. "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."]—Ye shall not, according to the heathen manner, cut your flesh while ye mourn for the dead; nor make any impression in your skin and flesh, as marks of your idolatry and superstition.

XX. 9. "Every one that curseth his father or his mother."]—Whosoever revileth or speaketh reproachfully of either father or mother, let him be put to death.

XXI. 1. "There shall none be defiled for the dead among his people."]—None of the inferior priests may either touch a dead corpse, or come into the room where it is, if it be the corpse of one not near allied to him.

5. "They shall not make," &c.]—Vide xix. ver. 27.

11. "Neither shall he go in to any dead body, nor defile himself for his father, or for his mother."]—However it may be lawful for the inferior priest to mourn for or to be present with the corpse of those which, in nearness of blood or alliance, they have relation unto; yet the high priest shall not condescend to any

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act or sign of public mourning, no not for his very parents; nor go into the room where their corpses are laid.

15. "Neither shall he profane his seed among his people."]—If he shall marry with any of these forbidden persons, the issue which he shall have by her shall be accounted as unhallowed, and shall not be capable of succeeding him in executing the priest's office.

18. "Or any thing superfluous."]—Or that hath any part or limb more than he should, or monstrously excessive in the proportion thereof.

XXII. 14. "If a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* unto it, and shall give *it* unto the priest."]—If any Israelite, that is not of the priest's family, shall ignorantly eat of those holy things that are appropriated by God's ordinance to the priests, he shall pay the price of that whereof he eateth, and add withal a fifth part more of the full worth, by way of satisfaction to the priest.

25. "Neither from a stranger's hand shall ye offer the bread of your God of any of these."]—Not only shall ye refuse to offer blemished and unperfect sacrifices from the hands of Israelites; but if any heathen man, who is a stranger from the commonwealth of Israel, shall offer to present any such blemished or unworthy oblation to you, ye shall also reject it, as that which is unlawful to be offered to God.

XXIII. 27. Vide xvi. ver. 29.

39. "*Shall be* a sabbath."]—On the first and on the eighth day ye shall rest from your labours.

XXIV. 14. "Let all that heard *him* lay their hands upon his head."]—Let all that heard him, as in way of ratification of their testimony, lay their hands on his head; as thereby professing that the blood of the blasphemer shall be upon his own head, as who doth most worthily suffer for his sin.

XXV. 6. "And the sabbath of the land shall be meat for you;" &c.]—And that fruit, of what kind soever, which groweth upon thy land, in the seventh year shall serve indifferently for meat and drink for the servant and stranger, as well as the owner; and shall be freely taken, and used accordingly.

23. "For the land *is* mine;" &c.]—The land is mine in a more peculiar manner; as that which I have set apart to be the inheritance of my chosen people on earth, and to be a figure of their happy and glorious inheritance in heaven.

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24. "And in all the land of your possession ye shall grant a redemption for the land."]—In all the land which ye possess ye shall suffer a redemption to be given by him that sold or mortgaged it; and shall accept thereof in the appointed year of jubilee.

34. "But the field of the suburbs of their cities may not be sold."]—If the Levites might sell their houses in their cities, yet the fields, which are about the suburbs of the city, three thousand cubits in extent from the walls thereof, may not at all be aliened or sold.

XXVI. 5. "And your threshing shall reach unto the vintage."] —You shall have a continued succession of blessings and variety of increase of all kinds of fruits, one in the neck of another; so as no sooner shall the threshing of your corn be finished than your vintage shall come in hand.

24. "I will punish you yet seven times."]—I will bring divers and frequent judgments upon you for your sins.

26. "*And* when I have broken the staff of your bread."]—And when I have brought upon you famine and scarcity, and have bereaved you of that which is the staff of your life, bread, &c.

34. "Then shall the land enjoy her sabbaths."]—Then shall the land be quiet; as being delivered from those wicked inhabitants which brought a curse upon it; and from those busy labours wherewith it was worn out and torn up continually.

XXVII. 16. "And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver."]—And if a man will consecrate unto the Lord some part of that field, which by inheritance is descended to him, and would redeem it; it shall be valued according to the proportion of that seed which is fit and sufficient to be sown in that parcel: every ten bushels of barley seed shall be rated at fifty shekels of silver.

25. "Shekel of the sanctuary."]—See Lev. v. 15.

29. "None devoted, which shall be devoted of men, shall be redeemed."]—No creature which, under a solemn vow or curse, shall be devoted to destruction, shall be redeemed by any price whatsoever, whether it be man or beast; but shall undergo that death to which it was solemnly devoted.

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NUMBERS.

I. 51. "The stranger that cometh nigh shall be put to death."]—Any Israelite whosoever, being not of the tribe of Levi, if he offer to meddle with the ark, shall surely die; either by the immediate hand of God or by the hand of human justice and authority.

II. 2. "Far off about the tabernacle."]—The measure of at least two thousand cubits, shall be the distance betwixt the tents of Israel and the holy tabernacle of God.

III. 7. "And they shall keep his charge."]—They shall do that service which Aaron, as from the Lord, shall appoint unto them.

9. "Thou shalt give the Levites unto Aaron and to his sons."]—Thou shalt design and appoint the Levites to attend upon Aaron and his sons in the holy ministration.

12. "I have taken the Levites from among the children of Israel instead of all the firstborn," &c.]—Whereas, before, the firstborn of the family was ordained to execute the office of the priesthood, and to offer sacrifices for the rest, now I have confined this office to one tribe alone; so as only those of Levi shall, instead of the firstborn, be set apart for this work.

IV. 7. "The continual bread shall be thereon."]—That shew-bread, which is appointed to be continually set upon the table before the Lord; being every sabbath to be renewed in a perpetual succession.

V. 6. "Shall commit any sin that men commit."]—When a man or woman shall commit any sin of frailty or infirmity, which is commonly incident to every man.

7. "He shall recompense his trespass with the principal thereof, and add unto it the fifth *part*."]—By way of recompense, he shall pay the price of that thing which he hath taken away, or wherein he hath done the wrong; and add, moreover, a fifth part of the worth as a satisfaction to the party wronged.

12. "If any man's wife go aside, and commit a trespass against him."]—If any man's wife shall leave off the conversation of her husband, and offend against his bed.

18. "The bitter water."]—That water, which shall prove bitterly afflictive and deadly to her, if she be guilty. Vide ver. 27.

VI. 5. "Shall let the locks of the hair of his head grow."]—To signify the continuance of his holy consecration and his subjection to God, he shall suffer his hair to grow unto the length.

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21. "For his separation, beside *that* that his hand shall get."]—This offering he shall make to the Lord for his Nazariteship; besides that voluntary oblation which he shall moreover make upon any other occasion unto God.

27. "And they shall put my name upon the children of Israel; and I will bless them."]—Laying their hands upon the children of Israel, they shall call upon my name for a blessing; and it shall be given by me according to their prayers.

VII. 2. "The princes offered."]—The princes of Israel, by their several gifts, testified their joyful celebration of the dedication of the tabernacle and the altar.

8. "Four wagons and eight oxen he gave unto the sons of Merari."]—To the sons of Merari, whose charge was the heaviest carriage that belonged to the tabernacle, as the boards and pillars thereof, he gave a double proportion of wagons and oxen, for the more easy removal thereof.

89. "When Moses, &c. to speak with him."]—When Moses was gone into the tabernacle of the congregation, to attend upon the Lord, and to receive his commandments.

VIII. 2. "The seven lamps shall give light over against the candlestick."]—The seven lamps shall give light, round about the bulk or shaft of the candlestick, on all sides.

11. Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel."']—Aaron shall present the Levites before the Lord, as persons consecrated to God; whom the chief of Israel, in the name of all the rest, shall devote to the holy service of God, in their behalf, as designed and allowed by them to offer up their oblations.

24. "From twenty and five years old and upward they shall go in to wait upon the service of the tabernacle."]—From the age of twenty-five years they shall so enter into the tabernacle as to inform themselves, and to learn, both by institution and practice, how to perform the services; and at the age of thirty years they shall enter upon the execution of their charge.

25. "After fifty years, &c. they shall serve no more."]—They shall not serve any more, after the age of fifty, in any of the painful and laborious works of carriage or attendance; although, for oversight and aid of advice, no age ought to be exempted.

IX. 15. "And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were an

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appearance of fire, until the morning."]—In the day that the tabernacle was perfectly set up, God gave visible testimony of his presence therein; appearing, in the day time, as a cloud in the Holy of Holies, over the ark; and, in the night time, as a lightsome fire over the same.

18. "At the commandment of the LORD the children of Israel journeyed."]—Upon the will of God, signified really to them by the stay or removal of the cloud, they disposed of their journey or abode.

X. 2. "Make thee two trumpets of silver; of one whole piece shalt thou make them."]—Of one entire piece, beaten out into length and breadth, shalt thou make each trumpet; and not of several parcels beaten together: of silver, for the purity of the metal; of one piece, for the unity and perfection of the sound.

31. "Thou mayest be to us instead of eyes."]—By reason of thy knowledge and experience thou mayest be a good direction for us.

XI. 1. "And *when* the people complained, it displeased the LORD: and the LORD heard *it;* and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them* in the uttermost parts of the camp."]—And the people murmured and were discontent at their three days' journey in the wilderness, ere they settled in a restingplace; and the Lord took notice of their repining; and his anger was kindled against them, and showed itself in a sensible judgment upon them; for he sent forth a visible fire amongst them, and consumed those that were in the outer skirts of the camp.

4. "And the mixt multitude that *were* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?"]—And the multitude, which was a mixed company of native Israelites and of strangers that came along with them out of Egypt, fell to an earnest longing and lusting after their old diet, and said, O that somebody would now give us flesh to eat!

7. "The manna *was* as coriander seed, and the colour thereof as the colour of bdellium."]—The manna was, in fashion and quantity, like to coriander seed; and the colour of it was as of a clear white gum.

15. "And if thou deal thus with me, kill me, I pray thee."]—If I shall be put to bear the charge and burden of this busy and troublesome people alone, rather take me away.

17. "I will take of the spirit which *is* upon thee, and will put

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it upon them."]—I will endue them with the same spiritual gifts and abilities that I have furnished thee withal for the wielding of this great administration.

18. "Sanctify yourselves against to morrow."]—Make yourselves, by due preparation, of believing and thankful hearts, apt and capable to receive this new and marvellous blessing from God.

20. "Till it come forth at your nostrils."]—Until you be overcloyed with it.

XII. 6. "If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream."]—It is my manner, when I would honour any man with the calling and employment of a prophet, to reveal my will to that man, either by dreams or visions, which are the two usual means whereby I am wont to impart myself unto men.

7. "My servant Moses *is* not so, who *is* faithful in all my house."]—But, as for my servant Moses, he is none of the ordinary rank of prophets; him, as whom I have found faithful in all the service that I have committed unto him, I have thought good to grace with an especial favour and entireness.

8. "With him will I speak mouth to mouth, even apparently, and not in dark speeches."]—With him will I speak in a more familiar manner than with the rest of mankind, even as a man would talk with his friend, by an immediate revelation of myself unto him: here shall need no dreams or visions wherein to convey my will and pleasure unto him; but his very senses shall apprehend and perceive the plain and clear demonstration of my presence, and the notice of my will, by a familiar and sociable conference.

XIII. 23. "And when they came to the brook of Eshcol."]—And when they came to the valley, or brook, which afterward, upon this occasion, was called Eshcol, from the cluster of grapes which here they cut down.

32. "It *is* a land that eateth up the inhabitants thereof."]—Either the air is unwholesome and wastes the inhabitants with diseases, or the soil is so stubborn and harsh to work upon, that it spends their bodies with the difficulty of their labours.

33. "We were in our own sight as grasshoppers."]—For stature and strength there seemed to be no less difference betwixt them and us, than between grasshoppers and men.

XIV. 8. "Floweth with milk and honey."]—Hath abundance of all provision, both for sustenance and pleasure.

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9. "For they *are* bread for us."]—We shall consume them with great ease, and feed upon their rich provisions.

10. "And the glory of the LORD appeared in the tabernacle."] —And the Lord gave an apparent sign of his glorious presence in the cloud, that covered the tabernacle, in the sight of Israel.

21. "All the earth shall be filled with the glory of the LORD."] The whole earth shall take notice of my righteous judgments, which I will execute upon this people; and give unto me the praise and glory of my justice.

33. "Your children shall bear your whoredoms."]—Your children, though they shall at last enter into the promised land, yet, in the mean time, they shall smart for your sins; that you may be punished in them.

34. "You shall know my breach of promise."]—Since you have thus shamefully broken your covenant with me, ye shall know and feel that those promises which I made to you upon your obedience shall now be reversed.

40. "We will go up to the place which tho LORD hath promised: for we have sinned."]—We will now, without any further mutiny, go forward to the promised land, and fight with our enemies; for we do well see and confess, we have sinned against our God, in this our murmuring and backwardness.

XV. 30. "But the soul that doth *aught* presumptuously, &c., the same reproacheth the LORD; and that soul shall be cut off from among his people."]—That man that sinneth in an arrogant and presumptuous manner, as it were daring God and despiting heaven, he shall be destroyed by an immediate hand of God; as having wilfully affronted the Lord, and called his justice into question.

XVI. 3. "*Ye take* too much upon you, seeing all the congregation *is* holy, every one of them, and the LORD is among them."] —Ye take too much state and greatness upon you: as if you only might or ought to engross the Lord to yourselves; since there is none of the congregation but is quite capable and fit to do those holy actions which ye have appropriated to yourselves; and the Lord would be as ready to testify his acceptation of them.

4. "Moses fell upon his face."]—In a deep sorrow for this presumptuous sin of these princes, and in an humble invocation upon God, who only could right these proud challenges, Moses cast himself down upon his face.

5. "Even to morrow the LORD will show who *are* his, and *who*

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is holy; and will cause *him* to come near unto him whom he hath chosen."]—To morrow the Lord will give a visible proof, whether he hath set us apart to these his highest services; and whether he be well pleased that ye should, without any special calling thereunto, approach unto his presence to offer sacrifices to him.

7. "*Ye take* too much upon you, ye sons of Levi."]—Rather thou, O Korah, being one of the tribe of Levi, takest too much upon thee and thine, thus to encroach upon the priests' office; which thou shalt well find in the sequel.

14. "Wilt thou put out the eyes of these men?"]—Canst thou hope so to blind the eyes of these people, that they shall not discern thy fraudulent, presumptuous, and false dealing with them?

47. "The plague was begun among the people."]—God had begun to strike the people with a sudden death.

XVII. 13. "Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"]—We do well see, how deadly a thing it is for us to offer to meddle with any of the sacred businesses of the tabernacle; but, O Lord, what shall become of us? Some of us are swallowed up of the earth; others of us are consumed by fire; others, by the sudden stroke of thy hand: O God, wilt thou not be entreated to take off thy revenging hand from us, till we be all utterly consumed?

XVIII. 1. "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary."]—Thou, and thy posterity that is descended from the loins of Levi, shall be answerable for any abuse that is done in the sanctuary.

7. "I have given the priest's office *unto you as* a service of gift."]—I have, of my free choice and gift, designed you to the office and service of the priesthood.

19. "It *is a* covenant of salt for ever."]—It is an incorruptible and everlasting covenant.

22. "Lest they bear sin."]—Lest they suffer death, as the due punishment of their sin.

24. "But the tithes of the children of Israel, which they offer as an heaveoffering unto the LORD, I have given to the Levites to inherit."]—The tithes of the children of Israel, which they set apart and consecrate to the Lord, by lifting them up in way of oblation to God, I have given to the tribe of Levi, as a constant and perpetual inheritance, to claim and enjoy for ever.

27. "And *this* your heaveoffering shall be reckoned unto you,

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as though *it were* the corn of the threshingfloor, and as the fulness of the winepress."]—And this tenth part, which you shall offer out of your tithe, shall be no less imputed to you or accepted from you, than if it were raised out of your own cornfloor or your own winepress.

XIX. 9. "It shall be kept, &c. for a water of separation."]—It shall be kept for the cleansing of those that are separated upon occasion of legal uncleannesses.

XX. 10. "Hear now, ye rebels; must we fetch you water out of this rock?"]—Hear now, ye rebels; is it likely that we shall fetch water out of this hard rock to satisfy your thirst? This we are required to do; but is this a thing possible to be done?

12. "Because ye believed me not, to sanctify me in the eyes of the children of Israel."]—Because ye doubted of the performance of my word; and, in a weak distrust, struck the rock twice, as not being confident of the issue, whereas ye were only bidden to speak unto the rock, to yield forth these waters, &c.

XXI. 5. "Our soul loatheth this light bread."]—We are weary of this manna; as that which we find a light and unsatisfying food in comparison of that solid and substantial diet which we had in Egypt.

6. "Fiery serpents."]—Serpents which wheresoever they stung, caused a deadly inflammation in the body.

XXII. 22. "And God's anger was kindled because he went."]—And God, who seeth the heart, and knew the sinister affections and intentions wherewith Balaam went, was sore displeased at his so going.

28. "And the LORD opened the mouth of the ass."]—And God caused the ass miraculously to speak with the voice of a man, to reprove the foolishness of the prophet.

31. "Then the Lord opened the eyes of Balaam, and he saw the angel."]—The eyes of Balaam, which before were held, that they could not see the visible shape which the angel had taken upon him, were now freed, and enlightened to behold that sight.

34. "I have sinned."]—I have done ill, in smiting my beast causelessly.

XXIII. 9. "From the tops of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations."]—I am set upon this high rock and mountain, on purpose that upon the sight of Israel I might curse him: I do indeed behold him, but I have no power

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to curse him. Lo, this people shall be an entire nation within themselves; and shall be a peculiar people, severed and set apart to God from all other nations upon earth.

10. "Who can count the dust of Jacob, and the number of the fourth *part* of Israel?"]—This people shall, through the blessing of God, so multiply, that a man may as soon count the several motes of dust on the whole face of the earth as reckon their number; yea, one of those four squadrons into which they are divided, shall, for their multitude, be past the sum of any computation.

19. "God *is* not a man, that he should lie; neither the son of man, that he should repent."]—God hath already spoken a word of blessing, and hath accordingly decreed a large benediction for Israel; do not therefore hope vainly that he will upon any entreaty reverse his word, and do contrary to what he hath determined and revealed.

21. "He hath not beheld iniquity in Jacob, neither hath seen perverseness in Israel."]—God, in his great mercy and favour to Israel, will not impute their sins unto them; he will not take notice of their offences, to punish them according to desert.

Ibid. "The shout of a king *is* among them."]—As God is now their king to govern and protect them, so he hath ordained that they shall have kings out of their own loins, to rule over them; whom they shall receive with great joy and acclamation.

23. "Surely *there is* no enchantment against Jacob, nor any divination against Israel."]—In vain do ye carry me from place to place, that I might by my incantations procure some mischief to Israel; for certainly this people is so strong and safe in God's protection, that no enchantment or any other evil art can prevail against them.

Ibid. "According to this time it shall be said of Jacob and of Israel, What hath God wrought!"]—Even at this very time I cannot but with astonishment record what great and wonderful things the Lord hath wrought for Israel.

XXIV. 1. "And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek enchantments."]—Notwithstanding all the fair pretences of Balaam, he had, together with his former consultations of God, used all kinds of sorcery to hurt Israel; but since he saw that none of his wicked plots would succeed, he surceased to practise his enchantments upon them any more.

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2. "And the spirit of God came upon him."]—God, who knows how to use evil instruments well, and is wont indifferently to bestow these kinds of gifts, caused the spirit of prophecy to come upom Balaam.

3. "The man whose eyes are open hath said."]—The man whose eyes, however formerly shut, yet now are, by the spirit of prophecy, so opened as becomes God's seer.

4. "Falling *into a trance*, but having his eyes open."]—Falling into a trance, so as all his outward senses were shut up; yet the eyes of his mind were opened, to behold the visions of God.

6. "As the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters."]—As the most sweet and flourishing trees, which the Lord himself hath planted, in a most fruitful soil.

7. "He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag."]—He shall have a plentiful and rich progeny; his issue shall spread abroad over fruitful regions; and the kings, that shall come of his loins, shall be more mighty than the most flourishing kings of the Amalekites.

9. "He couched, he lay down as a lion, &c., who shall stir him up?"]—He shall rest in fulness of courage, strength, and victory, so as no enemy shall dare to provoke him.

17. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."]—I do, by the spirit of prophecy, descry afar off the state and glory of the people of Israel: there shall arise out of Jacob a glorious king, bright as the morning star, which shall not only rule over Israel, but shall powerfully subdue all the enemies of his church round about.

19. "Him that remaineth in the city."]—That sheltereth himself in any of the cities of Edom.

21. "And he looked on the Kenites, &c. Strong is thy dwelling place, and thou puttest thy nest in a rock."]—Ye Kenites, the posterity of Jethro, may please yourselves in your security, for that ye are settled in strong and well fortified places; and, according as your name signifieth, have built your nest high and impregnably.

22. "Nevertheless the Kenites shall be wasted, until Ashur shall carry thee away captive."]—But your hopes shall at the

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last fail you; for when the Assyrians shall prevail against Israel, then shall they also root you out of your land, and carry you away captive with your neighbours.

23. "Alas, who shall live when God doeth this!"]—What grievous and intolerable calamity there shall be when God shall bring this judgment!

24. "And ships *shall come* from the coasts of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever."]—And ships shall come from the coasts of Greece and Italy, and shall afflict both the Assyrians and the Hebrews; but when they have done, these rods that scourged others shall themselves be burnt; and feel that destruction which they brought upon others.

25. "And Balaam rose up, and went and returned to his place."]—And Balaam rose up, and, being frustrated of his wicked plots in cursing Israel, addressed himself towards his return, but in the way was overtaken with the just revenge of God.

XXV. 1. "And the people began to commit whoredom with the daughters of Moab."]—According to the wicked project of Balaam, the people of Israel began to commit fornication with the women of Moab.

3. "And Israel joined himself to Baal-peor."]—And the Israelites joined themselves, both in spiritual and bodily fornication, with those which worshipped Baal-peor.

4. "The heads of the people."]—The captains and ringleaders of this wickedness.

6. "Brought unto his brethren a Midianitish woman."]—Brought into the camp of Israel, with an open profession and purpose of committing fornication with her, a Midianitish woman.

12. "Behold, I give unto him my covenant of peace."]—Behold, his zeal hath turned away my wrath from Israel, so as now I will be reconciled with them; and for this cause I do decree to make an everlasting covenant with Phinehas, that he and his posterity shall serve me in the priesthood.

XXVI. 11. "Notwithstanding the children of Korah died not."]—Howsoever Korah perished in that insurrection against Moses and Aaron, yet his sons, as being free from their father's conspiracy, perished not with him, but were employed in the service of God with very gracious approbation.

XXVII. 3. "He died in his own sin."]—He was not one of them which was an author of sin unto others, but, as other un-

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noted Israelites, he died in the wilderness without any public offence or censure.

11. "A statute of judgment."]—A judicial law that shall continue unto Israel for ever; which, as it is grounded upon just reason, so shall stand in due force upon all occasions hereafter.

12. "Get thee up into this mount Abarim."]—Get thee up into this mount Nebo, which is one of the hills called Abarim.

14. "For ye rebelled, &c."]—Vide Numbers xx. 12.

18. "A man in whom *is* the spirit."]—A man whom I have endued with more than an ordinary measure of my spirit of wisdom and courage.

20. "Put *some* of thine honour upon him."]—Let him have the same titles and respect from the people that thou hadst.

21. "He shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim."]—The high priest shall, upon all weighty occasions, ask counsel of God for him; and he shall receive directions from the breastplate of judgment in all his doubts.

XXVIII. and XXIX. are the laws of the sacrifices repeated, after the long intermission of them since their first delivery.

XXX. 5. "The LORD shall forgive her, because her father disallowed her."]—It shall not be imputed to her as a sin, that she performed not that which her father denieth allowance unto, since she is not in her own power to dispose of.

13. "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."]—Every vow which the wife maketh, though she bind it with an oath also, tending to any act of humiliation, by abstinence, or any other penitential exercise, the husband, who hath power over the wife, may, according to his own judgment and will, either establish or frustrate.

XXXI. 23. "Ye shall make *it* go through the fire."]—Ye shall cleanse by putting it into the fire; that, as by fire it received that form, so thereby it may receive a new purity.

Ibid. "Nevertheless it shall be purified with the water of separation."]—The water of purification, which is appointed for all holy vessels, shall be sprinkled upon it, beside and above that cleansing by fire.

28. "And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep."]—

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That ye may acknowledge all your success and victory to come from the Lord, the soldiers shall present to God the five-hundredth part of both the persons and beasts which they have taken.

XXXII. 20. "If ye will do this thing, if ye will go armed before the LORD to war."]—On this condition, that ye will go armed in the front of the battle before the people of the Lord, and by this means testify your courage and forwardness, that all Israel may know it is not out of any cowardice or fear that you take up your stations on this side Jordan, but only for the greater convenience of the place, I shall yield that your portion shall light where you have desired.

XXXIII. 55. "Those whom ye shall let to remain of them *shall be* pricks in your eyes, and thorns in your sides."]—Those whom ye shall suffer to remain amongst you shall be a continual vexation to you, both in spiritual and bodily respects, procuring much sorrow and mischief to you.

XXXV. 6. "And to them shall ye add forty and two cities."]—Besides those six cities of refuge which shall be given to the Levites for their possession, ye shall also add two and forty cities more to be the peculiars of the said Levites, so as forty-eight cities shall be allotted to them for their inheritance.

12. "That the manslayer die not, until he stand before the congregation in judgment."]—That whosoever hath committed manslaughter may for the time shelter himself there, till he may have a fair and judicial trial before the elders of that city where the fact was done, and may not be surprised by the avenger of blood ere his cause be fully heard.

21. "The revenger of blood himself shall slay the murderer, when he meeteth him."]—The revenger of blood, to whom lawful authority shall commit the execution, shall slay the murderer: when he is delivered into his hand by a legal judgment, he shall be his executioner.

XXXVI. 6. "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry."]—Let them not be forced to marry where they like not: it shall be free for them to take their own choice; but so as that they keep themselves within the compass of their own tribe: they may not therefore marry with any man of any other tribe of Israel.

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DEUTERONOMY.

I. 9. "I am not able to bear you myself alone."]—I am not able to wield the government of so great and mighty a people alone.

37. "Also the LORD was angry with me for your sakes."]—The Lord was displeased with me; for that being moved by your provocations I offended, both in my unadvised speeches and distrust.

II. 30. "For the LORD thy God hardened his spirit, and made his heart obstinate."]—The Lord thy God gave him up to his own thoughts, and he put on stubborn resolutions against Israel.

III. 11. "After the cubit of a man."]—According to the usual and received measure of a cubit.

IV. 5. "I have taught you statutes and judgments."]—I have given you laws both civil and sacred.

32. "Ask now of the days that are past."]—Inquire of those events and proofs of actions which have been in ancient times.

34. "By temptations."]—By several trials of their obedience.

VI. 16. "Ye shall not tempt the LORD your God," &c.]—Ye shall not provoke the Lord your God by distrusting, or straining his power for the satisfying of your own carnal desires.

VII. 15. "The LORD will put none of the evil diseases of Egypt upon thee."]—The Lord will not plague thee with those contagious and deadly diseases which he inflicted upon the Egyptians when they withstood his will in your departure. Vide Exod. ix. 14.

20. "The LORD thy God shall send the hornet among them," &c.]—The Lord thy God, who is able by smallest means to confound the mightiest, shall send venomous flies amongst them, which shall not only gall them, but shall sting them to death.

VIII. 9. "A land whose stones *are* iron, and out of whose hills thou mayest dig brass."]—A land whose face is not better furnished with all kinds of fruits, than her bowels are stored with rich and useful metals.

IX. 21. "I took your sin, the calf which ye had made."]—I took that molten calf wherein you had sinned; idolatrously worshipping it instead of the true God.

X. 16. "Circumcise therefore the foreskin of your hearts."]—Cut off therefore all that superfluity of wickedness which is in

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your nature and practice, and be ye spiritually clean and holy unto God.

XI. 11. "But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven."]—The land of Canaan, which ye are now going to possess, is not an even and low plain, as Egypt was, from whence ye came, but full of pleasant and wholesome mountains; and therefore is not nor cannot be watered with the overflowings of a river, as Egypt was with Nilus, but is moistened with the rain that falls from the clouds.

14. "I will give *you* the first and the latter rain."]—I will give you seasonable rains; both the first rain after your seed time, to supple and fruiten the earth; and the latter rain before your harvest, to swell up and fill the ears.

18. "For a sign on thine hand and a frontlet between thine eyes."]—Vide Exod. xiii. 9 and 26. Not only shalt thou lay up my law in thy heart, but thou shalt have certain scrolls tied, both to thy forehead and to thy hand, for a memorial thereof.

XII. 22. "Even as the roebuck and the hart is eaten, so shalt thou eat them: the unclean and clean shall eat *of* them alike."] So also ver. 15.—Thou mayest freely eat of thy beeves or sheep or goats, though these kinds of creatures are wont to be of use for sacrifice unto God; yet mayest thou with no less allowance eat of them, than of the roe and hart, which are unfit for sacrifice, and yet fit for the use of thy table; neither shall there be any difference of persons, in respect of legal cleanness or pollution, at these thy civil meals; but all shall partake of them alike.

XIII. 6. "Or thy friend, which *is* as thine own soul."]—Or, if it be possible that a friend should be dearer to thee than all these, as being no less one with thy soul than thy wife is with thy body.

9. "Thou shalt surely kill him; thy hand shall be first upon him."]—Thou shalt certainly procure his death by thine information and testimony; and, as his just accuser, thou shalt throw the first stone at him.

17. "And there shall cleave nought of the cursed thing to thine hand."]—Thou shalt suffer nothing to be reserved of all that spoil which is devoted to destruction.

XIV. 1. "Ye shall not cut yourselves," &c]—See Levit. xix. 28. and Jerem. xvi. 6.

6. "Every beast that parteth the hoof."]—See Levit. xi. 2, 3.

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XV. 4. "Save when there shall be no poor; *or*, that there be no poor among you."]—Thou shalt thus release, that thou mayest not by thine exaction impoverish thy brother; that so there may be no needy person among you.——Compare this verse with the eleventh.

XVI. 7. "And thou shalt turn in the morning, and go to thy tents."]—After thou hast thus eaten the passover on the evening, thou shalt in the morning return to the place of thine abode.

19. "Thou shalt not take a gift."]—Thou shalt not receive a bribe to pervert justice.

21. "Thou shalt not plant thee any grove of trees near to the altar of the LORD."]—Thou shalt not so far conform thyself to heathen idolaters, as to plant any grove of trees near to the altar of the Lord.

XVII. 8. "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke," &c]—If there arise a matter for thee too hard to decide, in cases of murder and manslaughter, in questions of difference betwixt parties, whether in civil affairs or business of violence offered.

16. "Nor cause the people to return to Egypt, to the end that he should multiply horses."]—Nor send his people down into Egypt, to fetch thence such multitude of horses, as whereon he may trust for success of victory.

XX. 5. "What man hath built a new house, and hath not dedicated it? let him return," &c.]—If any man have a mind to make excuses of occasions whereby his heart may be drawn homeward, so as he cannot heartily intend the service of the war, whether it be in matter of purchase or marriage or plantation, let him have free liberty to return; for God requires a free and cheerful resolution in those which go forth to fight his battles.

16. "Thou shalt save alive nothing that breatheth."]—Except they accept the conditions of peace when they are tendered unto them, thou shalt leave none of the persons or beasts alive.

19. "Thou shalt not destroy the trees thereof."]—Thou shalt not destroy any of the trees that bear fruit for the sustenance of man.

XXI. 4. "Unto a rough valley."]—Unto some obscure valley, that lies neglected, and utterly uncultured.

12. "She shall shave her head, and suffer her nails to grow."]—Thou shalt take those courses with her that may most set off

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thy affections from her; both by the shaving her head close, and by the deformed growth of her nails.

14. "If thou have no delight in her, then thou shalt let her go."]—But if, by these means of deformation, thy heart shall be set off from her, before thy marriage to her, then thou shalt dismiss her, &c.

17. "The beginning of his strength."]—He is the first of that issue which is a strengthening and defence unto him.

23. "For he that is hanged *is* accursed of God."]—As all that are put to death as malefactors are, in regard of the cause of their death, accursed of God, so, in an especial manner, those that are put to this painful and shameful death of hanging upon the tree, as their offence is more heinous and detestable.

XXII. 1. "Thou shalt not hide thyself from them."]—Thou shalt not forbear to give help to the ox or sheep of thy brother, in bringing it home from straying.

7. "*But* thou shalt in any wise let the dam go," &c.]—Thou shalt avoid all cruelty towards those creatures which God hath given to thy use: thou shalt not therefore at once kill the dam, sitting on her nest; since the lives of the young depend on hers.

27. "*And* the betrothed damsel cried."]—It is to be supposed that the betrothed damsel cried.

30. "Not discover his father's skirt."]—See Levit. xviii. 8.

XXIII. 1. "Shall not enter into the congregation of the LORD."]—Shall not be admitted to bear office in the state of Israel.

8. The children that are begotten of them shall enter into the congregation of the LORD in the third generation."]—After they have been in three successions incorporated into Israel, they may have the privilege of being admitted to the administration of the commonwealth.

12. "Thou shalt have a place also without the camp, whither thou shalt go forth abroad."]—Thou shalt have a place set apart for thee without the camp, whither thou shalt go for the discharging of the necessities of nature.

15. "Thou shalt not deliver unto his master the servant which is escaped from his master to thee."]—If a heathenish servant shall be a convert to thy true religion; and shall, in this regard, for the liberty of his conscience, flee unto thee; thou shalt not deliver him back to his master.

18. "Thou shalt not bring the hire of a whore."]—An harlot

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shall not offer to God that money which was given her for the hire of her whoredom.

20. "Unto a stranger thou mayest lend upon usury."]—To him that is a stranger from the blood and religion of Israel thou mayest carry thyself strangely; and therefore thou art not bound to lend unto such a one freely.

25. "Then thou mayest pluck the ears with thine hand."]—Thou mayest, for the satisfying of thy present hunger, pluck the ears of corn with thy hand.

XXIV. "Because he hath found some uncleanness in her: then let him write her a bill of divorce."]—If a man shall find any foul or shameful matter in the behaviour of his wife, or any intolerable imperfection in her body, a divorce in such case is, for the hardness of your hearts, tolerated; which divorce is to be signified by a formal writing to that purpose.

6. "For he taketh *a man's* life to pledge."]—For that which he taketh to pledge is a necessary instrument of preparing that bread whereby man's life is sustained.

15. "He setteth his heart upon it."]—He maketh account of it as a means of his livelihood.

16. "The father shall not be put to death for the children," &c.]—However the magistrate may deal in case of mulcts and forfeitures, yet he may not inflict death upon the child for the father's offence, nor on the father for the crime of the child.

XXV. 1. "They shall justify the righteous."]—They shall absolve and acquit the innocent.

5. "Her husband's brother shall go in unto her."]—He that is next in blood to her husband shall retire himself to a conjugal familiarity with her.

6. "Shall succeed in the name of his brother."]—Shall be reputed as the son of that brother which is dead.

9. "And shall spit in his face (*or*, presence), and shall answer and say, So shall it be done to the man that will not build up his brother's house."]—And shall spit upon the ground before him; and shall say, So shall the man be defied, or spat out of the congregation, as justly worthy of contempt, who refuseth to raise up seed to his dead brother.

XXVI. 5. "A Syrian ready to perish *was* my father."]—A distressed sojourner in Syria, that fled from a cruel brother to the service of a cruel uncle, was that ancestor from whom we are derived.

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14. "I have not eaten thereof in my mourning."]—I have not eaten thereof uncomfortably and dejectedly, but with that cheerfulness of heart which thou requirest.

Ibid. "Nor given *aught* thereof to the dead."]—I have not superstitiously bestowed any part thereof in furnishing the exequies of the dead.

XXVII. 5. "Thou shalt not lift up *any* iron *tool* upon them."]—No iron tool shall be used in hewing and squaring of the stones for God's altar.

9. "This day thou art become the people of the LORD thy God."]—This day, by renewing thy covenant with God, thou art anew interested in him, and acknowledged for his peculiar people.

12. "These shall stand upon Mount Gerizim and bless the people."]—Six of the tribes, which are more noble, by the mother's side, than the rest, shall, upon Mount Gerizim, pronounce the blessing on the people.

24. "Cursed *be* he that smiteth his neighbour secretly."]—Cursed be he that, by secret practices, procureth the blood of his neighbour to be shed.

26. "Cursed *be* he that confirmeth not *all* the words of this law to do them."]—Cursed be he, that doth not in his practice conform and frame himself to the whole law of God, and continue in the careful observation thereof all his days.

XXVIII. 5. "Blessed *shall be* thy basket and thy store."]—Blessed shalt thou be in the fruits which thou gatherest and layest up; and in those victuals which thou preparest or reservest.

12. "The LORD shall open unto thee his good treasure, the heaven to give the rain to thy land," &c.]—The Lord, that hath treasured up his rich and fruitful showers in the clouds, shall open them seasonably unto thee; causing the rain to fall from heaven upon thy land, &c.

13. "The LORD shall make thee the head, and not the tail."]—The Lord shall give thee a superiority above other nations, and not put thee beneath them in honour and reputation.

23. "The heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron."]—The moisture of the clouds shall be utterly restrained from thee; and the earth shall, with the drought thereof, be barren and fruitless.

24. "The LORD shall make the rain of thy land powder and dust."]—The air shall be filled with a dry dust, instead of the drops of a comfortable and refreshing rain.

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27. "The LORD shall smite thee with the botch of Egypt."]—The Lord shall smite thee with those grievous boils and blains wherewith he plagued the Egyptians when they refused to let you go out of their land. Exod. ix.

34. "Thou shalt be mad for the sight of thine eyes."]—The view and sense of those judgments which shall be inflicted upon thee shall utterly distract thee of thy wits.

48. "He shall put a yoke of iron upon thy neck."]—He shall put thee under an hard and intolerable bondage.

54. "His eye shall be evil toward his brother," &c.]—He shall grudge to his brother, or to his wife, any part of the flesh of his own children, &c.

65. "A trembling heart, and failing of eyes."]—An heart full of dejectedness and dismay, and an utter disappointment of all hopes of delivery.

68. "The LORD shall bring thee into Egypt again with ships."]—The Lord shall cause thee to be carried captive in ships, through the Mediterranean sea, into that land of Egypt where thou wert once in bondage.

XXIX. 15. "But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day."]—I make this covenant, as with those that are now alive, and here present this day, so with those of your posterity, which as yet have no being.

18. "Lest there should be among you a root that beareth gall and wormwood."]—Lest there be amongst you any wicked person, who by his idolatry may poison God's people, and bring many bitter and grievous judgments upon you.

19. "To add drunkenness to thirst."]—To draw on one sin upon another; making one sin but a beginning and provocation of the next.

23. "*And that* the whole land thereof *is* brimstone and salt, *and* burning, *that* it is not sown, nor beareth."]—And that the whole land thereof shall be, Sodom-like, covered over with brimstone and salt; which shall scorch and dry up the earth, that it shall not be capable of seed or fruit.

XXX. 6. "The LORD thy God will circumcise thine heart."]—The Lord thy God will, by his Spirit, reform and renew thy heart.

XXXII. 2. "My doctrine shall drop as the rain," &c.]—I wish that my doctrine may so fall upon your hearts as the sweet and

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gentle showers fall upon the herbs and flowers of the earth, which cause them to spring forth and flourish.

4. "*He is* the Rock."]—He is a strong and sure refuge to his Church.

5. "They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation."]—This people of Israel hath corrupted themselves with their idolatry: the blemishes of their actions are not such as may stand with the profession which they make of God's children, errors of infirmity; but such as justly argue them to be a rebellious and wicked generation.

9. "For the LORD's portion *is* his people."]—The Lord hath chosen out Israel to be his share and peculiar possession, among all the nations of the world.

13. "He made him ride on the high places of the earth."]—He made him to subdue and triumph over the most defenced cities, and most impregnable places of the earth.

Ibid. "He made him to suck honey out of the rock, and oil out of the flinty rock."]—He caused the most craggy and barren parts to yield unto Israel much pleasure and store of delicacies.

15. "But Jeshurun waxed fat, and kicked;" &c.]—But my people, whom I styled righteous, have abused my bounty, and turned my grace into wantonness; for being pampered by my merciful provisions, they have carried themselves rebelliously towards me.

21. "I will move them to jealousy with *those which are* not a people."]—This people of Israel shall be moved to anger and envy, by the sight of those mercies which, diverting from them, I shall bestow upon the Gentiles, whom now they scorn as no people of God.

22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell."]—Those judgments which I will inflict in my wrathful displeasure shall be most vehement and unconceivably fearful.

24. "*They shall be* burnt with hunger."]—Their skins shall turn black with famine.

30. "Except their Rock had sold them."]—If God, who was wont to be their refuge, had not given them up into the hands of their enemies, to be bought and sold as slaves.

31. "For their rock is not as our Rock, even our enemies

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themselves *being* judges."]—For the gods in whom the heathen trust are not like unto our God, even in the judgment of our enemies themselves, who have had experience of the wonderful power of God, both in his judgments and our deliverances.

32. "Their vine *is* of the vine of Sodom, and of the fields of Gomorrah; their grapes *are* grapes of gall, their clusters *are* bitter."]—The fruits that they yield are unsavoury and unwholesome; such as were yielded by those wicked cities of Sodom and Gomorrah: so abominably evil are their lives, as were those of the cities accursed and consumed from heaven; their works are most distasteful and odious in the judgment of the Almighty.

33. "Their wine *is* the poison of dragons."]—Their best actions are to God as the deadliest poison is to the taste of men.

34. "*Is* not this laid up in store with me, *and* sealed up among my treasures."]—Are not these wickednesses taken notice of, and kept in perpetual remembrance by me, and in my eternal decree reserved to a most certain judgment?

40. "I lift up my hand to heaven, and say, I live for ever."]—I swear by myself, and say, As I live for ever, I will be avenged on mine enemies.

42. "I will make mine arrows drunk with blood."]—I will, by my revenging hand, work an exceeding great slaughter amongst mine enemies.

47. "It *is* your life."]—It is that which if ye do ye shall live in performing it.

XXXIII. 2. "The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of his saints: from his right hand *went* a fiery law for them."]—God, like a glorious sun, imparted his beams unto Israel; beginning his course at their first entering into the wilderness, and rising still up to them by the proof of his goodness, in their passage through the land of Edom: he shined forth brightly, as at noon-day, to them, when he blessed the elders of Israel with a large measure of his Spirit; and he guarded his people with ten thousands of his powerful angels; in whose attendance he did, in fire, deliver his law majestically and terribly to Israel.

3. "All his saints *are* in thy hand: and they sate down at thy feet; *every one* shall receive of thy words."]—O God, all thine holy and chosen people are in thy safe and blessed protection: they attended upon thee, at the foot of the mount Sinai; and,

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with awe and reverence, received the words of thy law, which thou spakest unto them.

5. "He was king in Jeshurun."]—Moses was the prince and governor of Israel.

7. "And bring him unto his people: let his hands be sufficient for him."]—Bring him home from his wars with victory and peace: let his hand be so strengthened by thee, that it may be able to subdue all his enemies.

8. "*Let* thy Urim and thy Thummim *be* with thy holy one, whom thou didst prove in Massah."]—Be gracious to the tribe of Levi; and furnish thou thine high priest, whom thou hast chosen out of it, with those excellent graces which thou hast figured in his breastplate, with perfection of knowledge and sanctity. Thus do thou bless the son of that thy servant Aaron, whom thou provedst at Massah, &c.

12. "He shall dwell between his shoulders."]—God shall take up his dwelling in that chief city, which in part pertaineth to the tribe of Benjamin, even the holy city Jerusalem.

13. "For the dew, and for the deep that coucheth beneath."] —For the dew that falleth from above; and for the watersprings that fruiten his plants from below.

14. "And for the precious fruits *brought forth* by the sun, and for the precious fruits put forth by the moon."]—And for those precious fruits which are brought forth by the warmth of the sunbeams, and by the kindly moisture of the night, and by the influence of the moon.

15. "And for the chief things of the ancient mountains," &c.] —And for those choice fruits which ripen best upon the mountains; those eminent mountains which have so continued ever since their first creation, and are now famous in the inheritance of Joseph.

16. "*For* the good-will of him that dwelt in the bush."]—For the gracious favour and benediction of that God who appeared to me in that bush which consumed not.

17. "His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns; with them he shall push the people together to the ends of the earth; and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh."]—The tribe of Ephraim shall be glorious and lusty, full of beauty and courage, like to a fair young bullock in his best strength; and his power shall be great and unresistible, wherewith he shall con-

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quer far remote nations. Lo, thus successful and victorious shall be both the sons of Joseph, Ephraim and Manasseh, but especially Ephraim, who shall exceed his brother no less than ten degrees.

18. "Rejoice, Zebulun, in thy going out; and Issachar in thy tents."]—Much cause of joy mayst thou have, O Zebulun, in all thy goings out, whether for traffick or for war; and thou, Issachar, his elder brother, in thy quiet habitations at home.

20. "He dwelleth as a lion, and teareth the arm with the crown of the head."]—Gad shall dwell commodiously for spoiling his enemies; of whom he shall make his prey, like to a strong fierce lion, which teareth the head from the shoulders of that beast which he seizeth upon.

21. "And he provided the first part for himself, because there, *in* a portion of the lawgiver, *he was* seated."]—He made a wise and early provision for himself, in planting himself on this side Jordan, in that portion which, upon his suit, was allotted him by the ruler and lawgiver of Israel.

22. "Dan *is* a lion's whelp: he shall leap from Bashan."]—Dan shall fly upon his enemies, like some fell and fierce young lion, that is bred in the mountain of Bashan.

24. "Let him dip his foot in oil."]—He shall dwell in a rich soil, and shall abound with the plenty of all earthly blessings.

25. "Thy shoes *shall be* iron and brass."]—The earth, whereon thou shalt tread, shall be stored with all useful metals, as iron and brass, and the like of those kinds.

XXXIV. 6. "And he buried him in a valley in the land of Moab."]—God did this honour to his servant Moses, that he did without the aid of any mortal hand provide a grave for him, and there interred him accordingly.

10. "Face to face."] See Numb. xii. 8.

JOSHUA.

Ver. 9. "I have this day rolled away the reproach of Egypt off you."]—I have taken away from you that your uncircumcision, which you have kept all this while, out of that irreligious carelessness which your fathers brought with them out of Egypt.

14. "Nay; but *as* captain of the host of the LORD am I now come."]—It is far from me to be for thine adversaries; no, I am that angel of the covenant who am come to lead and protect the troops of Israel.

15. "Loose thy shoe," &c."] See Exod. iii. 5.

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VI. 17. "The city shall be accursed, *even* it, and all that *are* therein, to the LORD."]—The city shall be devoted to an absolute destruction, and all the living creatures that are in it; and sequestered to a revenge and extirpation from the Lord.

26. "He shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it."]—When he lays the first stone in the foundation, let his eldest son die; and when he hath finished it, and set up the gates, let his youngest son die: so let him be left utterly childless, that will go about to reedify that city, which God would have lie waste. See 1 Kings xvi. 34.

VII. 5. "The hearts of the people melted, and became as water."]—They began to be disheartened, and their courage and spirit began to fail them.

19. "My son, I pray thee give glory to the LORD," &c.]—As thou hast offended and dishonoured God by thy sin, so now give honour to his omniscience and justice, who hath found thee out in thy sin, by acknowledging this heinous offence, whereby thou hast provoked God's anger against his people.

IX. 14. "And the men took of their victuals, and asked not *counsel* at the mouth of the LORD."]—And the men took their relation upon trust, at the sight of their mouldy victuals; and did not consult with the high priest, who, in all doubtful cases, was to return them the answers of the Lord.

23. "Now therefore ye *are* cursed."]—Ye are of that nation whom God, amongst the rest, hath cursed and appointed to be rooted out; and, besides, you have deserved a just punishment of this your guile.

X. 12. "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon."]—O God, let it please thee to command the sun to stand still, while we are fighting in and for Gibeon; that we may have light to do full execution upon thine enemies: and let the moon forbear to bring on the night upon us.

40. "So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs."]—So Joshua smote all that part of the country which lay to the south; both those cities which were built on the hills, and those which were seated in the plains.

XI. 13. "But *as for* the cities that stood still in their strength, Israel burnt none of them."]—As for those cities which yielded themselves up to Joshua, ere they were defaced by the violence of a siege, Israel burnt none of them.

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20. "For it was of the LORD to harden their hearts, that they should come against Israel in battle."]—It was the wise counsel and just decree of the Almighty, that the inhabitants, being left to their own thoughts, should take up stubborn resolutions to stand out in battle against Israel.

XV. 19. "Give me a blessing; for thou hast given me a south land; give me also springs of water."]—Out of the bounty of a parent, give me this addition to my child's part: thou hast already bestowed upon me a parcel of mountainous and dry land, give me also some other ground that lies low and well watered.

XVII. 18. "And the outgoings of it shall be thine."]—Thou shalt take all the passages to, and from, and about it; and the bordering places adjoining to it.

XXII. 17, 18. "*Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, but that ye must turn away this day from following the LORD?" &c.]—Was it not enough wickedness in us, that heretofore, through the enticements of the Moabitish women, we were joined to Baal-Peor, and were drawn into horrible idolatry, (the remainders of which sin and judgment do still stick by us, although God sent a grievous plague amongst us, in regard thereof,) but that ye must now again this day sin against God in a new point of will-worship and idolatry?

19. "If the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD," &c.]—If there be any taint of idolatry in the very place whereby it is made unholy and infectious, then leave that your possession beyond Jordan, which is separated from the rest of the inheritance of God's people, and pass over hither to us.

XXIV. 12. "And I sent the hornet before you."] See Deut. vii. 20.

19. "He will not forgive your transgressions, nor your sins."]—He will not suffer your willing and presumptuous sins to go unpunished.

27. "Behold this stone shall be a witness unto us; for it hath heard all the words of the LORD," &c.]—This stone shall be a monument of this day's covenant which you have renewed with the Lord; forasmuch as in the view and presence thereof ye have spoken the words of this covenant, mutually agreed upon betwixt God and us.

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JUDGES.

III. 8. "He sold them into the hand of Chushan-Rishathaim, king of Mesopotamia."]—God gave them into the hands of the king of Mesopotamia, that they might be his tributaries and slaves.

10. "And the spirit of the LORD came upon him."]—And God enabled him with the gifts of wisdom and power to rescue and govern his people.

IV. 4. "Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."]—And Deborah was moved with the spirit of prophecy, and was extraordinarily raised up by God, to give answers from God to Israel, and to give counsels and directions to his people.

V. 4. "LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped," &c.]—O Lord, thou showedst thyself marvellous in all the passages of Israel out of Egypt; when thou wentest up before them from the land of the Edomites, both the heavens and the earth did both feel and declare thy power: in all these were seen the wonderful signs of thine almighty protection of thy people.

5. "The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel."]—The very foundations of the mountains were moved at thy presence; insomuch as mount Sinai itself, which had formerly shaken at the delivery of thy Law given upon it, did now again, though far distant, quake at the awful manifestation of thy power.

6. "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied," &c.]—In the days of the late tyrants that enthralled and oppressed Israel, even from the time of Shamgar's deliverance till this of Jael, the ways were unfrequented: no man durst stir out, for fear of their cruelty.

8. "They chose new gods; then *was* war in the gates."]—It was for their idolatry that God stirred up enemies against them, and brought this desolation to their cities.

9. "My heart *is* toward the governors of Israel, that offered themselves willingly among the people."]—I cannot but applaud and bless God for the forwardness and cheerful courage of the chief rulers of Israel, in undertaking this war.

10. "Speak: ye that ride on white asses, ye that sit in judgment, and walk by the way."]—O ye, that are the chief leaders and governors of the people, do ye help me to praise our God,

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for our deliverance; and ye, that are travellers and traders abroad, join with me in this thanksgiving.

11. "*They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, &c. towards the villages of Israel; then shall the people of the LORD go down to the gates."]—And ye, the meanest of the people, even the drawers of water, in Israel, who, for the danger of the enemy, durst not stir forth of your doors, do you, being delivered from this fear, magnify the great works of God, who hath so freed all the villages of Israel, that now they may safely resort to their cities, whether for justice or traffick.

12. "Lead thy captivity captive."]—Bring forth thy captives in a triumphant manner.

14. "Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer."]—Most of the several tribes did their parts in this conflict: some came from Ephraim; others, from the borders of the Amalekites; and thou, Benjamin, who art but a small tribe, wert not behind the rest of Israel; some from Manasseh (of whom Machir descended) who were chief rulers among the people, came forth; and the scribes of the tribe of Zebulun were not wanting to this valiant service.

15. "And also Barak; he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart."] —Also Barak, with his tribe of Naphtali, came readily, and with all the speed that his feet could make, into the field. As for those tribes of Reuben and Gad, who were by the lot of their inheritance divided from the rest, there were great exceptions taken at their absence.

16. "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart."]—O ye of the tribes beyond Jordan, how could any of you sit still quiet among your flocks and herds, when these great businesses were in hand? For the absence of Reuben, great exceptions were taken, and diverse censures passed.

17. "Gilead abode beyond Jordan: and why did Dan remain in ships," &c.]—Gilead came not forth, but abode still at home beyond Jordan; and those of Dan were attending their merchandise, &c.

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19. "The kings came *and* fought."]—The neighbour kings came forth to aid Jabin.

Ibid. "They took no gain of money."]—They gained nothing by the war.

20. "They fought from heaven; the stars in their courses fought against Sisera."]—The very clouds and winds fought for us against our enemies; and the stars of heaven, whose influence works upon these creatures, took part with us against Sisera.

21. O my soul, thou hast trodden down strength."]—O my soul, thou hast triumphed over all the strength of thine enemies.

23. "Curse ye Meroz, said the angel of the LORD, curse ye utterly the inhabitants of Meroz; because they came not to the help of the LORD," &c.]—The angel of God, whose prophetess I am, hath bidden me to call for your curses against Meroz, and the inhabitants thereof; who, dwelling near to the place where this battle was fought, and as it were within the noise of our trumpets, yet came not forth to our aid.

VI. 10. "Fear not the gods of the Amorites."]—Do not worship or serve the gods of the Amorites.

22. "For because I have seen an angel of the LORD face to face."]—For because I have seen an angel of the Lord face to face, in that visible form which he assumed, I shall surely die.

26. "Upon the top of this rock, in the ordered place."]—In the top of this rock, whereon I gave order unto thee before to offer that thy sacrifice (which my fire consumed) in that place, which is already predisposed for this work, offer thy burnt sacrifice, &c.

34. "But the spirit of the LORD came upon Gideon."]—God raised up the heart of Gideon with courage to undertake this war, and with prudence to manage it.

VIII. 2. "What have I now done in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"]—What need ye contend for this? That latter fact, that ye Ephraimites have done, in chasing and executing the Midianites, is much more than all that which we followers of Abiezer have done, in joining the battle and routing these enemies.

6. "*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"]—Canst thou be so foolish as to hope to subdue Zeba and Zalmunna, that we should cast away our victuals on thine army upon this vain pretence?

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7. "I will tear your flesh with the thorns of the wilderness."] —I will beat your bodies with whips of thorns and briers unto death.

16. "And with them he taught the men of Succoth."]—With them he did, according as he had threatened, beat the elders of that city, for a warning unto the men of Succoth; who, by their example, were taught how dangerous it is to slight God's agents.

26. "A thousand and seven hundred *shekels* of gold."]—A thousand and seven hundred shekels of gold, whereof every one weighed a hundred and sixty grains, which is two drams and sixteen grains.

27. "And put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it."]—He put it, as a monument of that great victory and deliverance in his city Ophrah: but the people afterwards made an ill use of it, turning it to the service of their idols, wherewith they were shamefully defiled.

IX. 13. "Which cheereth God and man."] Which is pleasing to God in the use of his sacrifices, and to men in their feasts.

20. "Let fire come out from Abimelech, and devour the men of Shechem." &c.] Let there be deadly dissension between Abimelech and the men of Shechem; and let the one of them be used as a means to plague and destroy the other: let Abimelech burn the Shechemites, and let them kill him.

23. "Then God sent an evil spirit between Abimelech and the men of Shechem."]—Then God, according to the imprecation of Jotham, did, in his just judgment, give way and power to Satan, to set discord between Abimelech and the men of Shechem.

28. "Is not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?"]—Is not he the base son of Jerubbaal? and is not this unworthy Zebul his officer? if ye must serve, rather submit yourselves to those that are the issue of the ancient lords of this city than to this upstart generation.

45. "And sowed it with salt."]—In sign of an utter solitude and vastation he sowed salt in the soil of the streets there; as those which he would have continue desert and forlorn.

X. 16. "And his soul was grieved for the misery of Israel."]—And God had compassion on the miseries that Israel had brought upon themselves by their idolatry.

XI. 11. "And Jephthah uttered all his words before the LORD in Mizpeh."]—And Jephthah, calling all the congregation toge-

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ther to Mizpeh, did before them repeat the covenant that was between him and Israel, and called the Lord to witness of this their mutual agreement.

24. "Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess."]—Ye do vainly worship Chemosh your false god; and when you have obtained a victory or possession, ascribe it falsely to that your idol, and think that you both do and ought to hold it of him; and is it not reason then that when the only and true God, whom we serve, gives us possession of the land of our enemies, we should enjoy it?

29. "The Spirit of the LORD came upon Jephthah."]—God stirred up the courage of Jephthah, and put into him the spirit of fortitude, &c.

31. "Whatsoever cometh forth of the doors, &c. shall surely be the LORD'S, and I will offer it up for a burnt offering."]—Whatsoever cometh first out of my doors to meet me, &c. shall surely be consecrated to the Lord; and if it be aught that may be capable of being sacrificed, I will offer it up for a burnt sacrifice to God.

35. "Thou hast brought me very low, &c.: for I have opened my mouth unto the LORD, and I cannot go back."]—Thou art now unwittingly a cause of much sorrow and affliction to me; for I have made a vow to God concerning whatsoever should first come forth to meet me, and I cannot reverse it.

37. "Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."]—Since thou hast vowed to consecrate me to God, I do also willingly yield to make good thy vow; only let me have two months' respite to bewail that virginity of mine, which will follow upon this vow of thine, and shall occasion this discomfort unto thee.

40. "To lament (*or* speak with) the daughter of Jephthah."]—And the daughters of Israel went yearly to condole with the daughter of Jephthah four days in a year.

XII. 4. "Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites."]—Ye Gileadites are no better than base fugitives, the scum of two tribes of Ephraim and Manasseh, a mongrel generation; compounded of both, and living upon both; so as ye have no reason to stand out in a contestation with the noble tribe of Ephraim.

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6. "Say now Shibboleth."]—Give proof of thy tribe by thy speech. Thou wouldst pass over the ford of Jordan; pronounce that word which signifieth a ford; say, Shibboleth, &c.

XIII 4. "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*."]—The Nazariteship of thy son shall begin very early, even in the womb of thee his mother; thou shalt therefore neither eat nor drink that which is in the law forbidden to these votaries, lest the child should within thy womb be nourished with unlawful sustenance.

25. "And the Spirit of the LORD began to move him at times in the camp of Dan."]—And he began to have many instincts and strong motions from God at several times, whereby he found himself set apart and prepared for the great work of delivering his people.

XIV. 4. "But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines."]—His father and his mother knew not the Lord had purposely contrived it thus, that hereupon Samson might take an occasion to fall foul upon the Philistines, and might have the advantage of the quarrel.

6. "And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid."]—And the Lord endued him suddenly with an extraordinary measure of strength, and he pulled the lion in pieces with as much ease as if it had been a young and tender kid.

18. "If ye had not plowed with my heifer."]—If ye had not used the means of my wife for the knowledge of this secret.

XV. 8. "And he smote them hip and thigh."]—And he smote them both horse and foot; both those that used the thigh for seat, and those that used the hip for motion, &c.

14. "And the Spirit of the LORD came mightily upon him."]—And God put a miraculous measure of strength into him.

19. "But God clave an hollow place that *was* in the jaw, (*or* Lehi,) and there came out water."]—And God opened an hollowness that was in that place, which was called Lehi, or jaw-bone, and there came out water.

XVI. 16. "So that his soul was vexed unto death."]—So as her importunity was an extreme and intolerable vexation to him.

XVII. 5. "And the man Micah had a house of gods, and made an ephod, and teraphim, &c. and consecrated one of his sons, who became his priest."]—And Micah had a chapel in his house, which

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he consecrated to his gods; and made statues or idols, which he placed therein; and, in imitation of God's own command to his priests, made an ephod for the priest to wear in his devotions; and consecrated one of his sons, though of the tribe of Ephraim, to be his priest.

13. "Now know I that the LORD will do me good, seeing I have a Levite to *my* priest."]—I know I did amiss in consecrating one to be my priest who is not of the tribe of Levi, but now I have made amends for that error; and now I hope God will be favourable to me, seeing I have chosen a priest out of the due tribe.

XVIII. 6. "Before the LORD *is* your way wherein you go."]—God hath taken special notice of your journey, to prosper it.

30. "Until the day of the captivity of the land."]—Until the time that the Philistines prevailed against the land.

XIX. 18. "But I *am now* going to the house of the LORD."]—I am travelling to Shiloh, where the tabernacle of the Lord and my employment is.

22. "Sons of Belial."]—Lewd and debauched men.

Ibid. "That we may know him."]—That we may abuse him to our lust.

24. "Humble ye them."]—If ye will needs be so outrageous, take your pleasure on them rather; and bring this shame upon them.

XX. 16. "Seven hundred chosen men, left-handed; every one could sling stones at an hair *breadth*, and not miss."]—Seven hundred men, so skilful, that they could even with their left hand also wield their weapons; and so expert in the art of slinging, that they would not miss of the smallest mark.

23. "And the LORD said, Go up against him."]—Ye are over confident, as of your cause, so of your strength; and therefore, for your further humiliation, I give way unto you to go up against Benjamin; but I do not encourage you with promise of success.

XXI. 22. "For ye did not give unto them at this time, *that* ye should be guilty."]—Ye have sufficiently kept your oath, in that ye did not voluntarily give your daughters to them, so as now if you shall connive at this violence, they are furnished with wives, and ye are guiltless.

RUTH.

I. 11. "*Are* there yet *any more* sons in my womb, that they may be your husbands?"]—You know I am past the possibility

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of having any other sons, that might raise a seed to their dead brethren.

20. "Call me not Naomi, call me Mara," &c.]—My case is now altered, and so let my name be. I had a name when I was before with you that sounded of pleasure, but now my present condition calls for a name of bitterness.

II. 3. "And her hap was to light on a part of the field *belonging* unto Boaz."]—God so disposed of her choice, that she lighted upon a part of the field belonging to Boaz.

20. "Who hath not left off his kindness to the living and to the dead."]—Who so lovingly continueth a kind remembrance of his dead kinsman, my late husband Elimelech, and, for his sake, of me.

III. 9. "Spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman."]—Take thou me into thy protection, as my husband; for thou art the man who, by the law of God, as being one of the nearest kinsmen to my husband, hast right, both to redeem his inheritance and to marry me his widow.

IV. 6. "I cannot redeem *it* for myself, lest I mar my own inheritance."]—I cannot redeem it for myself, lest, if I should have one only son by Ruth, my inheritance should be utterly extinguished; since that son must be accounted as my deceased kinsman's, and not mine.

I. SAMUEL.

I. 5. "The LORD had shut up her womb."]—But the Lord afflicted her with barrenness.

20. "When the time was come about."]—When the full number of months were come about after her conception.

28. "I have also lent him *to* the LORD."]—I have, upon my vow, returned him to the Lord, as consecrated unto him by me formerly.

II. 3. "Talk no more so exceeding proudly," &c.]—Now let not Peninnah, or any other adversaries, that were wont to insult over me, open their mouths against me.

5. "*They that were* full have hired out themselves for bread; and *they that were* hungry ceased; so that the barren hath borne seven."]—Those that were wealthy are now so brought down that they are fain to hire out themselves to get bread for their mouths; and those that were poor and hungry are so filled that they take their ease; the barren is now the mother of many children, &c.

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8. "For the pillars of the earth *are* the LORD'S, and he hath set the world upon them."]—The Lord hath founded the earth strongly, and immovably; and hath made it the centre, or foundation, whereon he hath framed and stablished the world.

12. "Now the sons of Eli *were* sons of Belial; they knew not the LORD."]—The sons of Eli were lewd and wicked men, and did not acknowledge and regard the Lord; but in their works denied him.

14. "All that the fleshhook brought up, the priest took for himself."]—The priests were not content with those parts of the sacrifice which God had allotted unto them, but took whatsoever the fleshhook first brought up.

15. "Also before they burnt the fat, the priest's servant came," &c.]—Whereas, by the ordinance of God, the fat was first to be offered and burnt to the Lord, they would not stay the leisure of this due ceremony, but snatched away the flesh before the time.

20. "For the loan which," &c.] See chap. i. 28.

29. "Wherefore kick ye at my sacrifice?"]—Why do ye contemn my sacrifices, and make a scorn of them before the people?

Ibid. "And honourest thy sons above me."]—Wherefore hast thou given more respect to thy sons than unto me; in that thou hast suffered them to carve for themselves of my sacrifices, and to eat thereof before I am served?

30. "I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me."]—I had indeed, at the first institution of the priesthood, truly, though conditionally, decreed, that thy house and the house of thy fathers should ever continue this sacred office before me; but now, since ye have violated that part of the condition which concerned yourselves, far be it from me to perpetuate the priesthood unto you.

32. "Thou shalt see an enemy *in my* habitation."]—Thou shalt live to know that an enemy (the Philistine) hath taken possession of my ark and tabernacle.

III. 1. "And the word of the LORD was precious in those days; *there was* no open vision."]—It was a rare and unusual thing for the Lord to reveal his will by visions to any man in those days; and if privately he did thus speak unto some one, yet the public use of prophecy was a long time laid down.

7. "Now Samuel did not yet know the LORD."]—Samuel was not yet acquainted with the voice of the Lord.

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IV. 1. "And the word of Samuel came to all Israel."]—And these words of Samuel, which God had by him spoken concerning Eli, came to the notice of all Israel.

VI. 5. "Ye shall make images of your emrods, and images of your mice."]—In acknowledgment that these judgments come from the hand of the Lord, ye shall make the fashions both of the emerods and of the mice, wherewith ye are annoyed, in gold; and offer them up to God, for an expiation of that offence which we have done against him.

19. "And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men."]—He smote some of the men that were priests and Levites, of Bethshemesh; because, contrary to the charge of the Lord, they looked into the ark: and of the common people, who resorted thither upon the report of the return of the ark, he smote fifty thousand and threescore and ten men, for the same presumption and curiosity.

VII. 2. "And all the house of Israel lamented after the LORD."]—All the house of Israel, being humbled by their servitude under the Philistines, made great moans and lamentations to God for remission and favour.

6. "And drew water, and poured *it* out before the LORD," &c.]—And drew water in great abundance, and washed, and purified themselves before the Lord from their long and general uncleannesses.

X. 5. "After this thou shalt come to the hill of God, where is a garrison of the Philistines."]—After this, thou shalt come to the hill of Gibeah, which is consecrated to God, in that there is a college of the sons of the prophets on the one side, as there is a garrison of the chased Philistines on the other.

Ibid. "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them; and they shall prophesy."]—Thou shalt meet with a company of prophets and their scholars coming down from Gibeah, with much variety of the cheerfullest music, which they shall use for the raising up of their spirits, and composing of their thoughts in a preparation to their prophesying, which they shall take up before thee.

6. "And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."]—Thou shalt find thyself suddenly endued with the same spirit,

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wherewith they are moved; and enabled to prophesy as they do; and shalt feel a sensible alteration in thyself, by reason of those extraordinary graces which shall be wrought in thee.

9. "God gave him another heart."]—God wrought a sensible change in him by these new abilities which he infused into his heart.

12. "One of the same place answered and said, But who *is* their father?"]—Look not unto the men themselves, but look unto the hand of that God who hath inspired them: what need you to marvel that Saul prophesies? These other, whom ye see, have not this power from their parents, but it is the gift of God; which is equally free, wheresoever he pleaseth to bestow it.

XIII. 13. "For now would the LORD have established thy kingdom upon Israel for ever."]—That kingdom whereinto thou wert elected should have been all thy life established unto thee; which now, by this sin, thou hast lost the right unto, ere thou be thoroughly settled in it.

19. "Now there was no smith found throughout all the land of Israel."]—Such was the jealousy and tyranny of the Philistines over their tributaries, the Israelites, that as they had despoiled them of those weapons which were taken from the Ammonites, so they would not suffer a smith amongst them who might furnish them with new.

XIV. 10. "But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand."]—I find a strong instinct from God, assuring me, that if the Philistines shall say to us, Come up to us, God would have us go up, and we shall speed accordingly: this shall be a watchword from God to us presaging our certain victory.

27. "His eyes were enlightened."]—He received new strength, whereby all his senses were cheered and revived.

41. "Give a perfect *lot*."]—Do thou, O Lord, by this lot clearly and perfectly show who is guilty this day.

XV. 23. "For rebellion *is as* the sin of witchcraft."]—Thou wilt grant that witchcraft is a most heinous and abominable sin; I tell thee, that this thy disobedience to God's co n n and isnoless odious to him than that witchcraft which thou justly hatest and punishest in others.

29. "And also the Strength of Israel will not lie nor repent."]—He that is the holy and strong God of Israel, as he hath decreed

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thy kingdom to another; so he will be sure not to falsify his word, nor retract that his just purpose.

35. "And the LORD repented that he had made Saul king over Israel."]—And God did (as those do which repent them of their former actions) profess to undo that which he had done in setting up Saul; and therefore did now cast him off, and anoint another in his stead.

XVI. 14. "But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."]—And the Lord took from Saul those graces of wisdom and moderation wherewith he had endued him, and gave power to an evil spirit to seize upon him, and to vex him with phrensy and distemper.

23. "And the evil spirit departed from him."]—By the sweet and holy music of David, the spirits of Saul were so composed for the time, and calmed, that he brake not forth into his wonted fury.

XVII. 29. "What have I now done? *Is there* not a cause?"]—Is it not a just reason that my father hath sent me hither for your good? Have I not a lawful business here? Wherein then have I given thee cause of displeasure or exception?

58. "And Saul said to him, Whose son *art* thou, *thou* young man?"]—And Saul, having never seen David till this occasion of vanquishing the Philistine, (which fell out before his phrensy, and David's playing before him,) said unto David, Whose son art thou, thou young man?

XVIII. 1. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David."]—When Saul had called David to the court, and entertained him as an attendant there, it came to pass, that, upon his conference with Saul, the heart of Jonathan was deeply affected towards David.

10. "And he prophesied in the midst of the house."]—And he carried himself as a man distracted of his senses, both in his speeches and motions.

XIX. 20. "And they also prophesied."]—See chapter x. 6, and xviii. 10.

24. "And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night."]—And he stript himself of his military habit, or of his kingly attire, and carried himself in a wild distracted fashion, and lay down so disrobed all that day and that night;

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appearing before Samuel in the habit and fashion of a prophet, amongst the rest.

XX. 26. "He *is* not clean; surely he *is* not clean."]—Some legal uncleanness hath happened unto him, that hinders him from this holy feast; for the law forbids any unclean person to eat of these holy sacrifices.

30. "Thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness."]—This thy favour to David shall be to thine own wrong and shame; since by this means thou shalt be defeated of the kingdom, as if thou wert base born, and therefore uncapable to succeed me: and to the shame of thy mother, who shall by this act be proclaimed an adulteress, and a dishonourer of my bed.

XXI. 4. "But there is hallowed bread; if the young men have kept themselves at least from women."]—There is hallowed bread, which having been consecrated to the Lord, may not (thou knowest) be received by any ordinary person, much less by any that is unclean; but in this necessity, if the young men have abstained from the use of women, and have kept themselves this way undefiled, I shall condescend to give it unto them.

5. "The vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel;" (or, as in the margin, "especially when this day there is other sanctified.")]—The bodies of the young men are this way undefiled; and the bread, however consecrated, is unto us, in this case of necessity, but as common bread, so as we may lawfully receive it; especially when as this day there is other bread sanctified according to the law, in the room thereof.

11. "*Is* not this David the king of the land?"]—Is not this David that sways so much in Israel?

XXIV. 3. "To cover his feet."]—To discharge the necessities of nature.

13. "Wickedness proceedeth from the wicked: but mine hand shall not be upon thee."]—Were I such as thou supposest me, wicked, surely wicked acts would proceed from me; but now thou findest how far I am from any villanous intention against thee; neither shall my hand lift up itself against thee to thy hurt.

XXV. 22. "If I leave of all, &c., any that pisseth against the wall."]—If I leave so much as a dog alive in all the house of Nabal.

37. "That his heart died within him, and he became *as* a

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stone."]—Nabal was so deeply stricken with an apprehension of the danger that was towards him, by the relation of his wife, that his heart was cold within him; and he became stupid, and senseless with fear and astonishment.

XXVI. 19. "They have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods."]—They have driven me away from God's people, and from his holy ordinances; and have, in effect, as good as said, Go, serve other gods.

XXVIII. 6. "Neither by Urim nor by prophets."]—God hath withdrawn himself from Saul; and gave no answer to him, either by his priest or by his prophets.

15. "And Samuel said to Saul, Why hast thou disquieted me, to bring me up?"]—And the evil spirit, which appeared in the likeness of Samuel, as counterfeiting the speech of the prophet also, said to Saul, Why hast thou disquieted me to bring me up?

19. "*Shalt* thou and thy sons *be* with me."]—To morrow shalt thou and thy sons be dead men.

XXXI. 10. "They fastened his body to the wall of Bethshan."]—They hanged up Saul's body on the wall of the city of Bethshan.

II. SAMUEL.

I. 9. "Stand, I pray thee, upon me, and slay me; for anguish (*or*, my coat of mail) hindered me, that my life is yet whole in me."]—Dothou put me out of pain in killing of me; for though I have offered to do this despatch upon myself, yet the coat of mail which is upon me hath hindered my weapon from freely entering into my body; so as my life is yet, to my sorrow, left whole and entire in me.

18. "Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of Jasher."]—Upon too good experience of the advantage which the Philistines had of Israel by the skill in shooting, he caused the men of Judah to be trained up in the use of the bow; as it is also recorded in the civil annals of Judah.

21. "Nor fields of offerings."]—Let there be upon you no fruitful fields, that may yield offerings of first fruits, and tithes unto the tabernacle of God.

II. 14. "Let the young men now arise, and play before us."]—Let the young men arise, and skirmish before us.

26. "Knowest thou not that it will be bitterness in the latter

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end?"]—Dost thou not consider, that the remembrance of so much Israelitish blood shed by their brethren will be once grievous unto thee?

27. "*As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother."]—As the Lord liveth, thou art the only cause of this bloodshed; for if thou hadst not made that challenge, and provoked us thereby to fight, surely in the morning the people had peaceably departed without giving any blow to their brethren.

III. 8. "*Am* I a dog's head?"]—Am I so base a person in thine eyes, that thou shouldst think fit to charge me in this challenging fashion?

33. "Died Abner as a fool dieth?"]—Did Abner die as cowards or malefactors are wont to do?

34. "Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou."]—Their hands use to be bound, and their feet fettered; and so they are forced to undergo foreseen death: it was not so with thee, O Abner; thy hands and thy feet were free; as the valiantest man may be surprised by the violence of a wicked enemy, so wert thou surprised and slain.

V. 6. "Except thou take away the blind and the lame, thou shalt not come in hither."]—This our city is so defenced of itself, that we care not for all thy forces; and if there were none but the blind and the lame, impotent persons, in it, thou shalt never be able to take it: those very blind and lame do boldly defy thee.

8. "Wherefore they said," (or, as the margin, Because they said, even) the blind and the lame," &c.]—Because they had said (even the blind and the lame, in a presumption of the strength of their forts, had said) He shall not come into the city, nor enter into our houses.

VI. 7. "And the anger of the LORD was kindled against Uzzah."]—And the anger of the Lord was kindled against Uzzah for his presumption in touching the ark, which should have been carried on the shoulders of sacred persons, not on a cart, as the Philistines had placed it; and though it might be carried by the sons of Levi, yet might it not be touched by them.

14. "And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod."]—And David testified the joy of his heart by the vehement and cheerful motions of his body, in a grave and holy manner, dancing before the ark of

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God; and, for the more freedom and ease of that motion, had girded a linen garment close about him.

20. "Who uncovered himself to day in the eyes of the handmaids of his servants."]—Who, casting off the robes of majesty, (which would have become his person and this action,) and, arraying himself basely, exposed himself and his gestures to the scorn and derision even of boys and girls in the street.

23. "Had no child unto the day of her death."]—Michal was punished with barrenness all the days of her life.

VII. 14. "I will chasten him with the rod of men."]—If he offend me, I will chastise him gently and favourably; as loving parents use to correct their dearest children.

15. "My mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee."]—I will not utterly take away the kingdom from his posterity, as I took it from Saul, to give it unto thee, but will perpetuate it spiritually to thy seed.

VIII. 2. "And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive."]—He subdued the country of Moab, and divided it out as he thought good, casting down their cities; and so proportioning his execution, that he put to death two parts of the inhabitants, and suffered one third part at the least to live and become tributary.

IX. 7. "Thou shalt eat bread at my table continually."]—Thou shalt be provided for, upon my charge, all thy life long.

X. 6. "Saw that they stank before David."]—That they had made themselves odious unto David in offering so foul an affront to his ambassadors.

XI. 1. "After the year was expired, at the time when kings go forth *to battle*."]—In the turning of the year, even in the spring time, when kings are wont to draw their forces out of the garrison into the field.

XII. 5. "He that hath done this *thing* shall surely die;" (*or*, "is the son of death")]—He that did this thing hath well deserved death.

8. "I gave thee thy master's house, and thy master's wives into thy bosom," &c.]—I gave into thy power and command thy master's house and thy master's wives; both the persons and houses and substance that pertained to Saul, to be at thy disposing.

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17. "The elders of his house."]—The chief officers of his house.

25. "And he called his name Jedidiah, because of the LORD."]—And he called his name Jedidiah, Beloved of God, because of that gracious word of promise and acceptance which the Lord had formerly spoken concerning him, 2 Sam. vii. 14, 15, &c.

31. "And put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln."]—And he put them to very sore and painful deaths upon the command of God, causing them to be sawn to death, and to be torn with harrows of iron, and hewn with axes; and as they had been guilty of burning their children in the fire to Molech, so he caused them to be used, burning them in the brickkiln.

XIII. 13. "Thou shalt be as one of the fools in Israel."]—Every one that hears it will condemn thee of great wickedness and folly; in that, by this lewd act, thou wilt cast thyself out of the likelihood of succeeding in the kingdom of Israel.

20. "He *is* thy brother; regard not this thing."]—He is thy brother, and therefore, though he of all other should not have done this villany to thee, yet, since he hath done it, have thou so much respect to the honour of our blood and family as not to prosecute it against him.

XIV. 9. "My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless."]—If there be aught amiss in forbearing to execute revenge upon the offender, I take it wholly upon myself; thou, O king, and thy throne shall be herein guiltless.

14. "For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [because he hath not taken away *his* life, he hath also devised means,] that his banished be not expelled from him."]—Our very life consists in his, and we are utterly lost if such an hope of succession be rigorously cut off; which it is a sign that God would have continued, in that he hath not, all this while of his banishment, taken him away, but hath now made this means unto thee for his restoring.

26. "After the king's shekel."]—According to the ordinary weight of the shekel in civil use of trade, every shekel weighing two drams and sixteen grains.

XV. 19. "Abide thou with the king."]—Abide thou with this king that would be, this usurper Absalom. So also verse 35.

XVI. 10. "So let him curse, because the LORD hath said unto him, Curse David."]—The Lord hath, for my trial and affliction,

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thought good to make use of this man's tongue to revile and curse me; which, though it be a sin in this wicked man, yet it is most wisely and justly ordered of God for my humiliation and exercise of my patience.

12. "It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day."]—It may be that the Lord will have pity upon my sorrow and aggravated affliction, and will graciously reward my patient suffering with a blessing, instead of those curses which are thrown at me this day.

23. "*Was* as if a man had inquired at the oracle of God."]—The counsel of Ahithophel was held so wise, so certain, so successful, as if it had come from the very oracle of God.

XVII. 3. "The man whom thou seekest *is* as if all returned: *so* all the people shall be in peace."]—It is but one man whom thou seekest: if he were taken away, which I shall this night undertake to do, all will be quiet; all the people will return to thee in peace.

9. "When some of them be overthrown at the first, that whosoever heareth it will say," &c.]—When some of thy men shall be discomfited in the first encounter, the rest will be with the noise thereof, disheartened.

23. "Home to his house, to his city, and put his household in order, and hanged himself."]—He returned home and made his will; and as one that took care for all things save his soul, when that was done, hanged himself.

XVIII. 8. "And the wood devoured more people that day than the sword devoured."]—And the wood, by reason of the thickets and ditches and pits that were in it, was the occasion that more were slain than could have been slain in an open field, upon a clear pursuit, by the sword of the enemy.

9. "And his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away."]—And his head was caught fast within the grains of a spreading oak; and thus, his mule running from under him, he was hanged betwixt heaven and earth.

18. "For he said, I have no son to keep my name in remembrance: and he called the pillar after his own name."]—For he said, Those two sons which I had are now dead, and I have no means to keep a remembrance of my name; this pillar therefore shall remain for a monument of me.

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XIX. 13. "And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually, in the room of Joab."]—Go, say to Amasa, Art not thou my near kinsman, my sister's son; of the same flesh and blood with me? As I look for any favour from God, or would avoid his heaviest judgments, my full purpose and resolution is, that thou shalt be the general of all my forces during thy life, in the stead of Joab; whom, upon the just reason of his murders and insolency, I have decreed to discard.

22. "Do not I know that I *am* this day king over Israel?"]—Do not I know, that this is the day wherein I am restored unto and settled in the kingdom of Israel?

29. "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land."]—Trouble not thyself about these matters. I have, in my first sentence, set an order in these affairs, which I do still decree to make good; That Ziba should till and husband those lands to thy use, so as he may receive one moiety of the profits for his labour, and the rest may accrue unto thee, whom I have made the Lord of them.

XX. 2. "So every man of Israel went up from after David, *and* followed Sheba the son of Bichri."]—So the men of Israel, taking advantage of that emulation which was betwixt them and the men of Judah, fell off from their lawful king, and followed Sheba the son of Bichri.

18. "Then she spake, saying, They were wont to speak in old time saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*."]—They said in the beginning of this war, Surely they will treat with the men of Abel for peace, according to the charge which God hath given in his law; which if you had done, this business had been at an end.

XXI. 2. "And Saul sought to slay them in his zeal to the children of Israel and Judah."]—And Saul thought to slay the Gibeonites, in a misgrounded zeal to the children of Israel and Judah; in that he desired to free the land of all that were strangers in blood, according to the misapplied charge which they had of old received from God; and to put it clearly into the hands of the Israelites.

XXII. 8. "Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth."]—God did by manifest tokens declare his power, and his gracious will to deliver me; and to avenge mine enemies: he caused the earth

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therefore to tremble and shake; and the very heavens seemed to be moved, in the sense of his heavy displeasure against my adversaries.

9. "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."]—He gave testimonies of his fury and indignation against mine enemies: so vehement was his wrath, that even smoke seemed, to speak after the manner of men, to come out of his nostrils; and so hot a fire out of his mouth, that even coals were kindled by it.

10. "He bowed the heavens also, and came down: and darkness *was* under his feet."]—This lower part of the heaven was so affected as if God had, in the demonstration of his power, come down into it; and, if we may describe him by our weak human representations, under his feet, in the lowest region of his air, there was a palpable darkness.

11. "He rode upon a cherub, and did fly; and he was seen upon the wings of the wind."]—He used the ministration of his angels and of his winds, to exhibit his powerful presence unto men; and in them was his mighty power acknowledged.

12. "He made darkness pavilions round about him, dark waters, *and* thick clouds of the skies."]—And, as we men are wont by tents and pavilions to shelter ourselves from the view of others, so did he cast darkness and thick clouds round about the place of his appearance.

13. "Through the brightness before him were coals of fire kindled."]—Then the Lord sent abroad his flashes of lightning, with the flames whereof much combustible matter was consumed.

15. "He sent out arrows."]—He sent out his thunderbolts out of his clouds, as arrows from his bow.

17. "He drew me out of many waters."]—He delivered me from many troubles and persecutions, which, as some deep and violent waters, would have drowned me.

24. "I was also upright before him, and have kept myself from mine iniquity."]—I was sound and sincere in my intentions and carriages before him; and have, by his grace, kept myself free from giving full scope to those sins whereto I am inclined.

25. "The LORD hath recompensed me according to my righteousness."]—Therefore the Lord, who hath graciously wrought this sincerity in me, will crown his own work, and will deal with me according to my righteousness.

26. "With the merciful thou wilt show thyself merciful," &c.]

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—O Lord, thou art such to men as they do approve themselves to thee; with the merciful thou wilt show thyself merciful, &c.

27. "And with the froward thou wilt show thyself unsavoury."]—With those that are wicked and walk perversely in their evil ways, thou wilt deal severely; and by thy heavy judgments wilt let them feel the weight of thy displeasure.

30. "For by thee I have run through a troop: by my God have I leaped over a wall."]—By thy power I have broken through the troops of my enemies, and have discomfited the Moabites and Ammonites and Philistines, and other my professed adversaries; and, when they have betaken themselves to their strong forts, by thy help I have scaled and won them.

34. "He maketh my feet like hinds' *feet:* and setteth me upon my high places."]—Thou hast given me agility of body and quickness of motion to surprise mine enemies unexpectedly, and hast by this means settled me in the possession of their strongest holds.

46. "Strangers shall fade away, and they shall be afraid out of their close places."]—Those strangers, which for fear have dissembled their submission to me, are ready upon every occasion to fall off from me; but when they have thus revolted, they shall be stricken with fear of me, even in their most retired and defenced places.

XXIII. 3. "The rock of Israel spake to me, He that ruleth over men *must be* just."]—He that is the sure refuge and defence of Israel hath said of me, to Samuel his prophet, that I, whom my God hath appointed to rule over Israel, should be upright and just in my government.

5. "Although my house *be* not so with God; yet he hath made with me an everlasting covenant."]—Although I have not in every point been answerable to that which God hath required of me and foretold concerning me, yet, in his great mercy, he hath made an everlasting covenant with me.

17. "*Is not this* the blood of the men that went in jeopardy of their lives?"]—Is not this water purchased with the extreme hazard of the blood and life of those men which went to fetch it?

XXIV. 1. "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." See 1 Chron. xxi. 1.]—After God was appeased for his former displeasure, and had taken away the famine from Israel, God was again moved to anger by the sins of

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Israel; and thereupon he left David to himself, and gave power unto Satan to suggest unto David thoughts of presumption, stirring him up to number the people of Israel and Judah; that he might raise unto his own heart a proud confidence in his own strength.

16. "The LORD repented him of the evil," &c.]—The Lord did, as men do when they repent them of what they have done, inhibit any further proceedings of that plague.

23. "All these did Araunah, *as* a king give."]—All these did Araunah, in a bountiful and royal manner, offer to give unto king David.

I. KINGS.

I. 11. "That Adonijah doth reign."]—That Adonijah hath plotted for the kingdom; and hath in a sort possessed himself of it.

50. "And Adonijah arose and went, and caught hold on the horns of the altar."]—And Adonijah, which had not the grace to consult with God in his challenge of the crown of Israel, now, through fear, had recourse to the altar of God; as thinking, under the protection thereof, to avoid that death which by his usurpation he had deserved.

II. 5. "And shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet."]—How, in a profession of peace, he did, after an hostile manner, shed the blood of two noble captains, Abner and Amasa; and put up his sword, all bloody, into his sheath; and walked with his feet distained with innocent blood, in a bold and careless fashion, thinking to bear out his hateful murder.

9. "Hold him not guiltless."]—Take thou all advantages to let him feel how heinously he hath offended, and proceed against him upon any other just pretence.

22. "Ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Jacob the son of Zeruiah."]—Adonijah hath already the advantage of age, for he is my elder brother; and of the guard and strength of soldiery, for Joab is joined to him; and of the countenance of the priesthood, for Abiathar is for him; and now, what wants he but a match with the king's own bedfellow? yield him this, and I, by that wisdom wherewith God hath endued me, know well, that his next step will be into a throne.

31. "Do as he hath said, and fall upon him," &c.]—Since he

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will needs die there, there let him die; for the law of God doth not allow any protection for wilful murder, from his own tabernacle or altar: rather he defiles the altar than the altar can assure him.

III. 1. "And took Pharaoh's daughter," &c.]—And Solomon made affinity with Pharaoh, king of Egypt; and took Pharaoh's daughter to wife, upon her yielded conformity to that holy religion which he professed.

2. "Only the people sacrificed in high places because there was no house built unto the name of the LORD, until those days."]—In the meantime, till the house of God was finished, wise and holy Solomon would not allow the people to sacrifice any otherwhere than in those high places which his father had consecrated; that is, in Gibeon, where was the tabernacle, and in Jerusalem, where the ark was.

IV. 21. "From the river unto the land of the Philistines, and unto the border of Egypt."]—From the famous river Euphrates unto the land of the Philistines, and from thence unto the borders of Egypt.

30. "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt."]—Whereas, those of the East and of Egypt were famous above all the world for the fame of their wisdom, and knowledge of all the secrets of nature, of the motions of the heavens, and of the virtues and operations of all plants, and of the qualities of all sensitive creatures, Solomon exceeded them all in all these kinds.

32. "He spake three thousand proverbs."]—He spake three thousand wise sentences; out of which are collected those which in the book of his Proverbs are reserved to the use of posterity, as the sacred monuments of a divine wisdom.

33. "And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall."]—Out of that divine illumination, which was given to him from above, he discoursed of all plants, from the tallest cedar to the very hyssop, or moss, that grows upon the wall.

V. 4. "*There is* neither adversary nor evil occurrent."]—There is neither any public enemy nor any cross accident that might hinder this holy work of building a temple to the Lord.

VI. 1. "In the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month."]—So great a work could not be suddenly done: there must be a just time for the

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gathering of all the materials; for felling, hewing, seasoning of the timber. In the fourth year therefore of his reign did Solomon begin this magnificent structure of the temple, and in the second mouth, which, by God's own computation, was the month of April.

4. "And for the house he made windows of narrow lights."]—And for the temple he made windows, narrow without and large within, for the more clear transmitting of the light into all the parts of the house.

30. "And the floor of the house he overlaid with gold, within and without."]—And the floor of the temple he overlaid with gold; not only in that part which was within the partition of the oracle or Holy of Holies, but in the outer part thereof also.

38. "In the month Bul."]—In the month of October.

VII. 21. "And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and he called the name thereof Boaz."] —To figure out the firmness and stability of his Church for ever, he erected two brazen pillars in the porch of the temple; and called the one, *God shall establish*, and the other, *In it is strength*, implying, both what invincible strength the Church of God should have, and whence it should be received.

23. "And he made a molten sea, ten cubits from the one brim to the other."]—And he made a large and vast vessel of brass, for the use of their manifold washings, which seemed like to some spacious pond or sea, for the quantity of water which it contained: the wideness whereof was ten cubits from the one side to the other.

26. "It contained two thousand baths."]—It contained two thousand of those measures whereof every one held six gallons of our account.

VIII. 9. "*There was* nothing in the ark save the two tables of stone."]—Within the ark under the cover thereof there was nothing but the two tables of the Law, but on the verge of the ark were Aaron's blossomed rod and the pot of manna reserved.

12. "The LORD said that he would dwell in the thick darkness."] —The Lord hath said, that the thick cloud in his most Holy Place should be the testimony of his presence there.

31. "If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house."]—If in a case of some great trespass

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against a man's life, good name, estate, there cannot be other evidences brought forth, so as the matter must necessarily be determined by the oath of the party accused; and that oath shall be solemnly required of him before thy presence at thine holy altar.

64. "The same day did the king hallow the middle of the court that *was* before the house of the LORD, &c. because the brazen altar *was* too little," &c.]—And Solomon, by command and instinct from God, required the priest to sanctify the pavement of the outer court, which was called *The Court of the Priests*, to the use of the sacrifices; for that the brazen altar, how great soever it was, could not be capable of these many offerings.

65. "A great congregation, from the entering in of Hamath unto the river of Egypt."]—A great congregation of all the subjects of Solomon, from the eastern borders of his dominions to the western, that reach unto that arm of Nilus which runs towards Palestine.

IX. 13. "What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day."]—How mean and base are these towns which thou hast given me in lieu of those great things wherewith I have furnished thee! And he called them *The displeasing land* to this day, being twenty cities in that upper Galilee which was after called *Galilee of the Gentiles*.

X. 5. "There was no more spirit in her."]—She was so astonished at the exceeding wisdom of Solomon, that she was even transported from herself with admiration.

11. "Great plenty of almug trees."]—Great plenty of the trees of Heben wood, which, for the solidness and shining brightness, were fit for the use and ornament of his building, and for instruments.

29. "And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means."]—And Solomon, through the favour of his father-in-law the king of Egypt, had the benefit of all the trade of Egypt, for chariots and horses (wherewith that country had wont to furnish the neighbour regions) to pass through the hands of his merchants to his behoof; so as, if the kings of the Hittites or of Syria would have either chariots or horses, they must obtain them by the means of Solo-

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mon's merchants at a set rate; their chariots must cost them six hundred shekels, their horses an hundred and fifty.

XI. 1. "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites," &c.] —But Solomon, after he had holily and happily reigned five or six and twenty years, at last gave himself over to his inordinate lusts; and added to the daughter of Pharaoh, his lawful wife, a number of women that were strangers both in nation and religion.

5. "For Solomon went after Ashtoreth the goddess of the Zidonians," &c.]—For Solomon gave way and countenance to the idolatry of his wives, whom he willingly admitted to build houses and altars to Ashtoreth.

7. "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem."]— Then did Solomon consent to the building of an high place for Chemosh, the abominable idol of the Moabites; and that, in the very face of the Temple, on an hill over against Jerusalem.

36. "That David my servant may have a light alway before me," &c.]—That David my servant may have one of his seed, eminent in honour and authority, always, &c.

XII. 10. "My little *finger* shall be thicker than my father's loins."]—The easiest impositions that I shall lay upon you shall be more grievous than the heaviest that you complain of from my father.

24. "For this thing is from me."]—I have ordered and contrived this business for the just punishment of thy father's defection from me.

28. "Behold thy gods, O Israel, which brought thee up out of the land of Egypt."]—Behold, O Israel, the remembrances and representations of that God which brought thee out of the land of Egypt: in and by these mayest thou recall and worship that deity.

31. "And he made an house of high places, and made priests of the lowest of the people."]—Instead of God's temple at Jerusalem, he set up houses of pretended devotion, wherein he appointed God to be worshipped in his own idolatrous fashion; and ordained priests accordingly, men that were of other tribes, besides the sacred tribe of Levi, and men of base condition, fit for the idols he had set up.

33. "He offered, &c. on the fifteenth day of the eighth month, *even* in the month which he had devised," &c.]—And he appointed, of his own head, the feast of tabernacles to be kept, not

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in the seventh month, as God had appointed, but in the eighth, which was October; that so the place, and time, and priests, and gods, might be all of his own devising.

XIII. 1. "And Jeroboam stood by the altar to burn incense."] —Not only did Jeroboam ordain base priests out of undue tribes to offer unto God, but himself also would be taking presumptuously upon him the execution of this sacred function; he stood therefore by the altar to burn incense.

XIV. 10. "That pisseth against the wall."] See 1 Sam. xxv. 22.

Ibid. "*And* him that is shut up and left in Israel."]—As well him who, for his more sure defence, hath shut up himself within the strong walls of your cities, as he that is left at liberty in the fields and villages.

XV. 4. "Give him a lamp in Jerusalem."] See chapter xi. verse 36.

5. "He turned not aside from any *thing*, &c. save only in the matter of Uriah the Hittite."]—He was not miscarried into any heinous and enormous crime, whereby his profession was notoriously blemished, all the days of his life, save only into that his murder of Uriah the Hittite, and the sins that were appendant unto it.

14. "But the high places were not removed."]—Those high places wherein altars were built unto God in an ungrounded devotion, contrary to the charge of God who had appropriated his worship to the place which he should choose to put his name there, remained still entire and undemolished, and were put to that unwarrantable use.

XVII. 1. "There shall not be dew nor rain these years, but according to my word."]—There shall not be dew nor rain for the space of these three years, and more, that this drought may bring a just dearth upon Israel; neither shall it then fall, but upon my prayer to that God who hath thus decreed to punish Israel, and to confirm his mission of me.

XVIII. 10. "There is no nation or kingdom whither my lord hath not sent to seek thee; and when they said, *He is* not *here;* he took an oath of the kingdom," &c.]—There is no nation or kingdom round about bordering upon Israel, whither my lord hath not sent to seek thee; and of all those neighbouring kingdoms, whether tributary to him or allied, he hath by oath inquired of thy presence.

17. "*Art* thou he that troubleth Israel?"]—Art thou the man

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that hast brought this grievous judgment of dearth and drought upon Israel?

29. "They prophesied until the *time* of the offering of the *evening* sacrifice."]—They ran up and down in a furious raving and distracted fashion, until the time that the evening sacrifice was, by God's appointment, wont to be offered.

41. "*Here is* a sound of abundance of rain."]—I have a sure intimation from God that there is very great store of rain coming.

XIX. 18. "Yea I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."]—Whereas thou complainest that thou art left alone, know that I have reserved to myself many thousands that are not at all infected with the idolatry of Baal, having neither in heart nor in outward gestures yielded themselves to the adoration of those false gods.

20. "Let me, I pray thee, kiss my father and my mother."]—Let me go and take leave of my father and mother, ere I betake myself to follow thee.

XX. 4. "I *am* thine, and all that I have."]—I do acknowledge myself a tributary unto thee, and yield myself over as thy liegeman.

9. "All that thou didst send for to thy servant at the first I will do: but this thing I may not do."]—Thy first message, which challenged a power and interest in my silver and gold and houses and land, I was willing to yield unto; but this, that thou shouldst utterly take them away out of my possession, I may by no means assent unto.

XXI. 3. "The LORD forbid it me, that I should give the inheritance of my fathers unto thee."]—Were it a thing free and lawful for me to do, I should not stick at the motion; but thou knowest that God hath expressly forbidden a final alienation of the land of our inheritance. I dare not sin to pleasure thee. See Levit. xxv. 23.

7. "Dost thou now govern the kingdom of Israel?"]—Is it for thee, that art the king of Israel, to take a denial of so mean a suit, or to be thus affected with the repulse? hast not thou power enough to give thyself satisfaction? Other spirits would become sovereignty: away with this poor dejectedness.

9. "Proclaim a fast," &c.]—Proclaim a fast, as those that have cause of a public humiliation, for this heinous sin of Naboth's blasphemy.

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29. "Because Ahab humbleth himself before me, I will not bring the evil in his days."]—That the world may see how well I accept of a penitent and serious humiliation, I will so far regard this dejectedness of Ahab, though I know it is not out of sound contrition for his sin or any true grounds of grace, as that I will defer these my threatened evils during his days, and reserve them for his posterity.

XXII. 15. "And he said, Go, and prosper."]—What needest thou ask me this question? Thy prophets have sufficiently assured thee already: go up, as they have bidden thee: no doubt thou shalt prosper; thou hast their word for security.

17. "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd."]—Then I must needs tell thee, that God hath revealed to me, that Israel shall in this war be put to flight, and stray like sheep that have lost their shepherd: even so shall they be distressed in their wandering, having lost thee their king and master.

19–21. "I saw the LORD sitting on his throne, and all the host of heaven, &c. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And there came forth a spirit, and said, I will persuade him."]—It is certainly revealed to me, by an infallible vision from God, that he, in his just judgment, hath decreed to give power to an evil spirit to delude these thy four hundred prophets with lies, and to give thee over to be misled by their delusions, to thine own destruction: and this I do as surely know, as if I had seen the Lord sitting on his throne, and consulting upon the way and means of plaguing thee with these present seducements, and giving leave and commission to the evil spirit to work this mischief unto thee.

34. "And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness."]—A certain man drew a bow, without any aim or intention of any special mark, but only roving in common at the army of Israel; and behold, the arrow was, by a Divine providence, directed to strike the king of Israel between the joints of his harness.

II. KINGS.

I. 8. "And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins."]—He was a man roughly clad, as one that professed to be a messenger of penitence and humiliation to the world.

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9. "Thou man of God, the king hath said, Come down."]—Thou, which pretendest thyself to be a man of God, the king hath peremptorily sent me to fetch thee down by strong hand into his presence; come down therefore, or I will force thy descent.

II. 9. "Let a double portion of thy spirit be upon me."]—As thou hast chosen me unto a nearer relation unto thee, and herein hast preferred me to all the rest of the sons of the prophets; so give me this prerogative, that, according to the right of primogeniture, I may have a double portion to theirs of that spirit and those miraculous powers which are in thee; which I know thou, by thy last prayers, art able to effect.

11. "*There appeared* a chariot of fire, and horses of fire, and parted them both asunder," &c.]—The angels of God, in the form of a fiery chariot and horses, not so much in a terrible as a glorious fashion, appeared, and, parting them, took up Elias.

12. "O my father, my father, the chariot of Israel, and the horsemen thereof."]—O my father, whose spirit I hope to inherit; all the safety and strength of Israel was in thy holiness and prevalency with God. This glorious chariot, that hath fetched thee up from us, puts me in mind of what thou wert unto us, the sure and glorious guard of thy Israel.

14. "He smote the waters, and said, Where *is* the LORD God of Elijah?"]—If, according to the engagement and promise of my master, it hath pleased God to give me a double portion to my brethren of his spirit, let it now be showed in this trial; as to him, so to me, let the waters of Jordan be divided.

17. "And they urged him till he was ashamed; and he said, Send."]—Since your importunity will take no denial, please yourselves; try the event; send your messengers.

III. 13. "Nay: for the LORD hath called these three kings together, to deliver them into the hands of Moab."]—Nay, but howsoever I have deserved to be unregarded in this suit, yet have thou pity upon these other princes that are joined with me; and especially on that Jehoshaphat, whom thou knowest to be a godly and gracious prince: let us not, for mere want of water, be delivered into the hands of Moab.

15. "But now bring me a minstrel."]—Bring me hither a minstrel, that, by his music, both my spirits, which have been too much moved with indignation at thine unworthiness, may be composed, and that, by some divine ditty, your hearts may be lifted up to an expectation of this great mercy from God.

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25. "Howbeit the slingers went about, and smote it."]—The engineers, and such as were employed for battery, went about it; and, taking advantage of the fittest place of entry, smote it.

27. "Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land."]—He took the eldest son of the king of Edom prisoner, and offered to sacrifice him upon the wall, if the kings would not break up their siege; which when the king of Israel refused to do, he, the said king of Moab, offered that son of Edom for a burnt offering upon the wall: and hereupon there was great indignation of Edom against Israel; and they, in much discontentment, departed to their own country.

IV. 16. "About this season, according to the time of life, thou shalt embrace a son."]—About forty weeks hence, according to the ordinary time of conception and birth, thou shalt bear a son.

23. "Wherefore wilt thou go to him to day? *it is* neither new moon nor sabbath."]—On solemn days I know it is our manner to resort unto the prophet of God for the worship of our God, and our own instruction; but now, since it is neither new moon nor sabbath, that might occasion thy journey to the man of God, what business is it that calls thee to him?

26. "And she answered, *It is* well."]—Trouble not thyself with this question: I shall give an account of it to thy master; in the mean time rest thou contented.

V. 18. "In this thing pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow myself in the house of Rimmon, the LORD pardon thy servant in this thing."]—I do solemnly protest unto thee, that I will do no worship to any god, save to the true God of Israel only; and I could well wish that I never might have occasion to come into any of the temples of those idol gods; but in this I shall desire to be dispensed with, that, when upon the necessity of my place and service, I must wait upon the king, into the temple of his Rimmon, and my master (leaning on my arm) shall bow to his false god; I may then (after public notice given of my free intentions) not out of any respect of devotion to the idol, but out of my due service to my master, bow down under my master in the house of Rimmon; which, however in itself it may be construed as a gesture of adoration to the idol, yet, when the world shall be thoroughly

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possessed of my hatred of this idolatry, and my unfeigned purpose to reserve myself wholly for the true God, it shall perhaps avoid that offence which otherwise might be taken at this, not religious, but civil gesture: in this I beseech thee pray to God, that he will not impute sin unto me, as one that would fain be serviceable and not idolatrous.

19. "And he said unto him, Go in peace."]—And he said unto him, God speed thee well; Go, and do that which may best stand with the peace of a good conscience: for me, I give thee neither warrant nor dispensation.

26. "Went not mine heart *with thee*, when the man turned again from his chariot," &c.]—Couldst thou vainly hope to elude a prophet? had not I notice from God of all the way that thou wentest, and of all thy carriage towards Naaman, &c.

VI. 17. "LORD, I pray thee, open his eyes that he may see."]—O Lord, do thou so illuminate and enable the eyes of this my servant, that they may discern this spiritual aid that thou hast provided for our succour and rescue.

33. "And he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?"]—And when the prophet advised him to wait still patiently upon God, he answered desperately: Do ye not see to what height of misery we are come, that mothers are forced to eat their own children? It is the hand of God that hath brought us to this extremity: worse we cannot be: to what purpose is it to expect any favour from that hand that hath thus plagued us? If ever God would have delivered us, he would have done it ere we had come to this hopeless condition.

VIII. 10. "Go, say unto him, Thou mayest certainly recover; howbeit the LORD hath showed me that he shall surely die."]—Go, say unto him, The disease is not in itself deadly; but such as thou mayest well, in course of nature, recover: but withal, I must tell thee, that the Lord hath showed me that he shall die by another means, and shall not rise from the bed of his sickness.

13. "But what, *is* thy servant a dog, that he should do this great thing?"]—Why doth my Lord speak so foul and bloody things of me? He must be extremely savage and cruel that should do such violences. For me, I do not find in myself any such brutish and tyrannous disposition.

IX. 11. "Wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication."]—

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What business hast thou with this cracked-brain frantic fellow? What can a man of this robe have to do with thee? And he said: The habit shows you the man's profession, that he is a prophet: and his profession intimates his errand.

22. "What peace, so long as the whoredoms and witchcrafts of thy mother Jezebel *are so* many?"]—What possibility is there of holding good terms with thee, while the abominable idolatries and superstition of thy mother Jezebel both remain, and are maintained and countenanced by thee?

X. 28. "Thus Jehu destroyed Baal out of the land."]—Thus Jehu destroyed all the idols of Baal, and rooted out all the false gods from Israel.

29. "Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from them, the golden calves that *were* in Dan, and that *were* in Bethel."]—But that part of idolatry which consisted in the false worship of the true God, brought in by Jeroboam in those golden calves of Dan and Bethel, Jehu did not at all oppose; but countenanced and practised it rather.

XI. 5. "This *is* the thing which ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house," &c.]—Whereas the Levites, being distributed into four-and-twenty courses, are appointed to keep their changes every sabbath, to the number of about sixteen hundred, in every succession now ye shall so marshal yourselves, that, while the new course enters, the former shall yet continue for this turn undischarged; and those that come in to succeed, shall divide themselves into three parts, whereof one shall keep the watch of the king's house, &c.

XIII. 19. "Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria *but* thrice."]—Upon my command from God thou shouldst have smitten till I had stayed thy hand; which if thou hadst done, thy obedience had been rewarded with frequent victories; now thou shalt overcome but according to the proportion of thine obedience, diligence, and faith in that word which thou hast received.

XIV. 9. "The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trod down the thistle," &c.]—Thou, the king of Judah, who art

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but as a thistle, sentest to me, the king of Israel, who am a cedar of Lebanon, to give thee aid, and join in an offensive war with thee against the king of Edom: now, if some lawless rovers on my part, which are as the wild beasts of that forest, have trodden down thy thistle, and made a spoil of thy country, why shouldest thou take it so highly as to undertake a war hereupon with me?

XVI. 18. "And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD."]—And that covered place of shelter, near to the house of God, which was used for the shade and ease both of the officers of the temple and of the people on the occasions of their concourse upon the sabbath days, and the close walk or cloister which the king had made from his house to the temple, he defaced.

XVII. 9. "And they built them high places in all their cities, from the tower of the watchman to the fenced city."]—They set up their altars, and sacrificed to God in all high places, which themselves, contrary to God's command, had erected, in all the parts of the kingdom, from one side of the borders to the other: no part was free, whether more solitary or more frequented.

33. "They feared the LORD, and served their own gods."]—They made a formal profession of serving the Lord, and yet continued the worship of their own false gods.

XVIII. 4. "He brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."]—He brake in pieces. the brazen serpent that Moses had long since made and erected in the wilderness as a type of that Christ by whom his people are healed of the venomous stings of their sins; which holy monument, being reserved to this day, was grossly abused by the superstitious Israelites, who burnt incense to it as a god: this Hezekiah pulled down and defaced; terming it, by way of indignation, as it was, *a piece of brass.*

XIX. 3. "The children are come to the birth, and *there is* not strength to bring forth."]—It is with us as with a woman in travail, which hath not strength to bring forth her birth; extreme calamity hath seized upon us, of which we have no power to deliver ourselves.

7. "Behold, I will send a blast upon him, and he shall hear a rumour, and shall return."]—I will with a blast of wind send him

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away; for I will raise a rumour of Tirhakah's coming up against his land, which shall fetch him off from you.

29. "Ye shall eat this year," &c.]—See Isaiah xxxvii. 30.

XX. 2. "Then he turned his face to the wall."]—For the greater privacy of his meditation, he turned his face from the view of his attendants towards the wall.

9. "Shall the shadow go forward ten degrees?" &c.]—Shall the shadow in one moment skip over ten degrees, so as the day shall be so much shorter than ordinary?

11. "And Isaiah the prophet cried unto the LORD: and he brought the shadow back ten degrees, by which it had gone down in the dial of Ahaz."]—And Isaiah prayed earnestly unto the Lord; and he recalled the motion of the sun ten degrees back from the point where it was; so as the day, which in ordinary course consisted of twelve hours, was now protracted to two-and-twenty: and that this retrograde motion might be sensibly discerned, he caused it to be apparently seen and noted in the famous dial of Jerusalem, which was called by the name of Ahaz.

19. "And he said, *Is it* not *good,* if peace and truth be in my days?"]—God hath dealt graciously with me herein; for I had well deserved a speedy judgment upon myself, in my own person, but lo, the mercy of God hath not proceeded thus against me, but hath, notwithstanding my offence, promised peace and stability of his wonted grace to me all my life.

XXI. 3. "And worshipped all the host of heaven, and served them."]—As one that affected to be an universal idolater, he worshipped all the spirits that rule in the air, and all the stars that are fixed in heaven.

13. "And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab."]—I will take the same course with Jerusalem that I have taken with Samaria; and with the wicked house of Ahab, which I have utterly rooted out from before me.

XXII. 8. "I have found the book of the law in the house of the LORD."]—I have found the very original record of the book of the Law which was left by Moses, and reserved in the Holy of Holies by the command of God.

14. "Now she dwelt in Jerusalem in the college."]—Now she dwelt at Jerusalem, in the college which is set apart for the use and inhabitation of the prophets; as being, notwithstanding her sex, of great eminence in that profession.

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The Books of the CHRONICLES, consisting partly of genealogies, and partly of the same histories repeated, have afforded no use of this Paraphrase.

EZRA.

II. 62. "But they were not found: therefore were they, as polluted, put from the priesthood."]—Because their genealogy could not be found and approved, they were held in the rank of ordinary Israelites, men not sanctified for the holy office of priesthood; and therefore were accordingly put from their ministration.

63. "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim."]—And the governor or deputy (who was Sheshbazzar) said unto them, by the motion and information of the Jews, that they should not be admitted to eat of those holy things (whose use was peculiar to the sacred tribe) until there should be a decision made of this question by a priest of God, who, by the oracle of the breastplate, should give sentence and determination hereof from God himself.

IV. 4. "The people of the land weakened the hands of the people of Judah."]—The people of the land disheartened and discouraged the people of Judah from this holy enterprise of building the temple of God.

10. "Whom the great and noble Asnapper brought over."]—Whom the great and noble Esar-haddon, king of Assyria, brought over. See verse 2.

IX. 2. "So that the holy seed have mingled themselves with the people of the land."]—So as those, who are the chosen and peculiar people of God, the Jews, have matched themselves in marriages with the heathenish and idolatrous people of the land.

8. "And to give us a nail in his holy place."]—To fasten us, and to give us the hope of a settled being in this holy place; as some nail that is driven up to the head in some solid table that cannot be removed.

NEHEMIAH.

II. 13. "And I went out by night by the gate of the valley, even before the dragon well, and to the dung port," &c.]—And I went out by night by the gate which opens towards the valley of Jehoshaphat, which is to the south, over against that which is

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called the serpent's well, by reason of the sly creeping of it; and so to the dung port, towards the east, &c.

V. 5. "Yet now our flesh *is* as the flesh of our brethren," &c.] —There is no difference in nature, in flesh or blood, betwixt us and the rest of Israel: why should we, without any fault of our part, be in worse condition than they?

14. "I and my brethren have not eaten the bread of the governor."]—I and my family have not taken that allowance which was appointed for the governor; so as, though I wielded the place, yet I forbore to take the maintenance allotted unto it, both of money and provision, in favour of the people, and respect to the common good.

19. "Think upon me my God, for good, *according* to all that I have done for this people."]—O God, thou, that art wont to accept of and graciously to reward the good desires and works, that are wrought by thy Spirit in and by us thy unworthy servants, be thou pleased to receive and to crown these my good intentions and endeavours towards this thy people.

VI. 10. "To Shemaiah, &c. who *was* shut up; and he said, Let us meet together in the house of God."]—I came to Shemaiah, who was, under pretence of devout humiliation and prayer for my safety, shut up in his house; and he, pretending a tender care of my person, advised that we shut up ourselves in the temple.

11. "And I said, Should such a man as I flee?"]—Have I taken upon me to be the governor of this people; and have I, in a godly resolution, gone through this work hitherto; and shall I now bewray any base fear or cowardice: and seem to set such a price upon my life, as that I would protract it, by weak subducing of myself and hiding my head in the temple?

14. "My God, think thou upon Tobiah," &c.]—O my God, I do not out of any private malice or spleen, or in any respect to the affronts offered to my person, but in a sincere desire of thy glory, beseech thee, to make known to the world how ill thou takest these treacherous plots of Tobiah, and his complices, &c.

VII. 65. "Now the Tirshatha," &c.] See Ezra ii. 63.

XI. 11. "Seraiah, &c. the son Ahitub, the ruler of the house of God."]—Seraiah, the son of Ahitub, who was the man that had the charge of the oversight of the temple; both for the fabric of it, and the good order to be kept in it.

XIII. 4. "Having the oversight of the chamber of the house of our God."]—Having the oversight of that chamber of store

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which pertained to the temple of the Lord; wherein were laid up all things that were of use for the sacrifices. See verse 5.

14. "Remember me, O my God," &c.] See chap. vi. verse 14.

25. "And I cursed them, and smote certain of them, and plucked off their hair."]—I rated them, and reviled them, and dealt so roughly with them, as that I proceeded to blows, and to the tearing off their hair from their heads.

ESTHER.

I. 13. "Wise men, which knew the times."]—That were men of excellent judgment and knowledge in all affairs; able to give advice for the fittest times, and manners of performance, of all actions.

19. "That Vashti come no more before king Ahasuerus."]—That Vashti be no more admitted into thy presence as thy wife, but be instantly dismissed.

II. 18. "And he made a release to the provinces," &c.]—For the honour of his marriage, he gratified the provinces with pardons and releases of those exactions whereof they complained, and gave bountiful gifts amongst them, &c.

19. "Then Mordecai sat in the king's gate."]—Mordecai, according to the place or office that he had in the court, sat in the gate of the king.

III. 2. "But Mordecai bowed not, nor did reverence."]—But Mordecai, whether for that he knew Haman to be of that blood which by God's charge were exposed to the hatred and revenge of Israel, or whether for that he thought the honour required was more than was fit for a man, bowed not, nor did that reverence which all others too officiously gave to Haman.

7. "In the first month, &c. they cast Pur, that *is* a lot, &c."]—They did, by superstitious lots, seek to find out a day, which, by their vain conjectures, might be most likely to be prosperous for this their design.

Ibid. "In the month of Adar."]—In the last month in the year, which answers to our February.

IV. 16. "If I perish, I perish."]—I will put my life in hazard: I cannot venture it upon a better cause: I will do the act; let God give what issue he pleaseth.

13. "If he *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him."]—I have ever observed a special hand of God upon that his peculiar people the

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Jews: their friends are wont still to prosper; their enemies go still to the worst: I fear the nation as much as I hate the man.

VIII. 9. "The month Sivan."]—In that month which answereth to our May.

IX. 26. "Wherefore they called those days Purim."]—In memory of those lots, which were cast by Haman for the prosperous success of his bloody enterprise against the Jews, they, being now happily delivered, call the days of their deliverance by the name of Purim.

JOB.

I. 1. "There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God and eschewed evil."]—In the land of Uz, which lieth upon the borders of the Chaldeans, Sabeans, and Canaanites, there was a man of the posterity of Abraham by Keturah, called Job; and he was sincere and true-hearted, and one that feared God, and conscionably avoided all known and wilful wickedness.

3. "This man was the greatest of all the men of the east."]—He was the greatest and wealthiest of all that posterity of Abraham, which were dispersed into the eastern countries.

6. "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them."]—And, to speak after the manner of men, and to express the counsels and proceedings of God by human allusions, on a time God held his sessions; and therein, the angels coming to present their service unto God for the behoof of his children, Satan also thrust him in amongst them into the presence of God.

7–9. "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, &c. And the LORD said unto Satan, Hast thou considered my servant Job, &c.? Then Satan answered the LORD, Doth Job fear God for nought?"]—And, (as if there had been a real and vocal conference betwixt God and Satan, concerning the proceedings with Job; wherein God should inquire of Satan whence he came; and upon his answer should, in an holy kind of confident insultation, commend Job's perfection to this enemy of mankind; which Satan spitefully detracts from, and desires to have tried by several afflictions,) so God most holily decreed to give power to Satan, for the proof of Job's fidelity and patience; and yielded to the several trials and calamities which were brought upon Job.

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II. 1, 2, 4, 5. "Again there was a day when the sons of God came, &c. And the LORD said unto Satan, Whence comest thou? &c. And Satan answered the LORD, and said, Skin for skin, &c. But put forth thine hand now, and touch his bone and his flesh."] —Satan, as not satisfied with that trial which he had taken of Job, in the loss of his oxen, sheep, camels, children, receives, as if it had been upon his importunate and personal suit unto God, commission from God to take a further trial of him in his person; in his flesh and bones, with the reservation of his life only.

9. "Then said his wife unto him, Dost thou still retain thine integrity? curse God and die."]—Dost thou still stand upon the terms of retaining thine integrity with God, since it speeds no better with thee? Ywis thou hast fared much the better for thy so humble and patient resigning of thyself into the hands of God. It were as good for thee to despatch at once, and be rid out of this misery. Curse God, and he will by his judgment make speedy way for thee out of this lingering torment.

12. "They rent every one his mantle, and sprinkled dust upon their heads toward heaven."]—They testified their exceeding sorrow for his great affliction, by rending their clothes and strewing dust upon their heads.

13. "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him."]—And they were so affected and astonished with his grievous sufferings, that they sat down silently by him, for the most part of seven days and seven nights, abridging themselves of their wonted rest and sustenance.

III. 1. "After this Job opened his mouth, and cursed his day."] —At the last, Job himself began to break this silence; and, in a pitiful complaint of his misery, weakly cursed the day wherein he was born.

3. "Let the day perish wherein I was born, and the night *wherein*," &c.]—Would to God that day had never come, wherein so wretched a man as I was born; and now that it is unhappily come, let it be ever noted for direful and ominous.

5. "Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."]—Let the deepest and horriblest darkness make it uncomfortable; let a thick cloud cover it; and let a continued darkness make it terrible to all beholders.

12. "Why did the knees prevent me? or why the breasts that

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I should suck?"]—Why were the knees of the midwife ready to hold me, or why were the breasts ready to give me suck?

14. "With kings and counsellors of the earth, which built desolate places for themselves."]—With kings and great potentates of the earth, who, to raise glory unto themselves, build sumptuous houses in those places which, through their desolateness and barrenness, seemed uncapable of any cost or magnificence.

23. "*Why is light given* to a man whose way is hid, and whom God hath hedged in?"]—Why is light cast away upon a man whom God hath made so miserable, that there is no way to be hoped for of his evasion from this calamity; whom God hath shut up in this distress, without all possibility of escape?

26. "I was not in safety, neither had I rest, neither was I quiet; yet trouble came."]—Indeed, when I was at the best, I never made any account of my life and welfare; and yet this fear and moderation of mind doth not now excuse me from misery.

IV. 6. "*Is* not *this* thy fear, thy confidence?"]—Is not this, thy storming and fretting at the hand of God, a plain argument that all thy religion or pretended fear of God, was only upon a confidence that he would still bless and prosper thee?

8. "Even as I have seen, they that plow iniquity and sow wickedness, reap the same."]—I have well seen and observed, that men speed according to their actions, and reap the fruit of their evil doings in evil sufferings.

11. "The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad."]—The tyrants and oppressors of the earth, which are as strong and roaring lions, however they may prevail with men, yet they are by the just and powerful God disappointed of their purposed prey, and distressed with just want.

12. "Now a thing was secretly brought to me, and mine ear received a little thereof."]—If you think not fit to believe me, yet believe the revelation which I lately had concerning thee: for I had a secret intimation from God, wherein it pleased him to make known to me what he judgeth of thine estate.

13. "In thoughts from the visions of the night, when deep sleep falleth on men."]—When I was most seriously thinking of thee, in the very deep of the night, at such time as other men are overtaken and possessed with their dead sleep.

14. "Fear came upon me," &c.]—There came a great fear and trembling on a sudden upon me, as a harbinger of that vision which soon followed after it.

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15. "Then a spirit passed before my face; the hair of my flesh stood up."]—Then a spirit appeared before me, the presence whereof made my hair to stand upright.

16. "But I could not discern the form thereof."]—It stood still by me, but I could not discern what manner of visage it had.

18. "Behold, he put no trust in his servants; and his angels he charged with folly."]—If the best and most glorious creatures be compared with him, alas, what are they! Behold, he finds not any such stability or absoluteness in his very angels, as that, setting aside his own gracious endowments of them, and his firm decree concerning them, they can stand out in the challenge of any perfection in themselves.

19. "How much less *on* them that dwell in houses of clay," &c.]—How much less can miserable man stand upon such points with his Maker!

V. 1. "Call now, if there be any that will answer thee: and to which of the saints wilt thou turn?"]—Since thou standest upon thine own justification so much, I appeal to any of the saints of God upon earth: let any of them judge of this thy condition, and say, whether there be not reason to charge thee with hypocrisy.

2. "For wrath killeth the foolish man, and envy (*or* indignation) slayeth the silly one."]—They will tell thee, in all experience, that God in his most just judgment meets with the man, not that is just, but that is wickedly foolish; and that his indignation falls heavy, even unto death, upon him that is grossly ignorant of God and the things of his peace.

3. "I have seen the foolish taking root: but suddenly I cursed his habitation."]—I have seen the wicked man, seemingly grounded and flourishing in the world, but suddenly I gave him for gone, and in my thoughts made full account of his utter extirpation.

6. "Although affliction cometh not out of the dust, neither doth spring out of the ground;"]—Yet this misery and affliction, that alights upon men, comes not either by chance, or of itself, or merely from the second causes, whether of men or other creatures, but it comes from above, and is inflicted by the Divine hand of supreme and infinite justice;

7. "Yet man is born unto trouble as the sparks fly upward."]—And yet, even in the course of nature, man is born to trouble and vexation; and it is no less natural to him, to be tried with manifold crosses here, than for the sparks of fire to fly upwards.

14. "They meet with darkness in the daytime, and grope in

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the noonday as in the dark."]—They meet with unexpected crosses in their designs, and find contrary events to what they promised to themselves: when they made account of most joy, they meet with heaviness.

19. "He shall deliver thee from six troubles: yea, in seven there shall no evil touch thee."]—He shall save thee from sinking under many troubles; and from the last and worst he shall so rescue thee, that the evil of it shall not have so much as power to touch thee.

23. "Thou shalt be in league with the stones of the field."]—All the creatures who are engaged in the quarrels of their Maker shall now stand in good terms with thee, and join together to thy use and service.

24. "Thou shalt visit thy habitation, and shalt not sin (*or* err)."]—Thou shalt oversee thine affairs with good success, and not err, or fail in the administration of them.

VI. 3. "Therefore my words are swallowed up."]—Such is the greatness of my affliction, that it bereaves me of all words whereby I should endeavour to express it.

4. "For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirits."]—The grievous pains that I feel are so many poisoned arrows shot into my flesh by the almighty hand of God, which have diffused their venom into all the parts of my body and soul, and have even spent and wasted my spirits with the woful sense of them.

5. "Doth the wild ass bray when he hath grass?" &c.]—Can ye imagine that I would cry out so bitterly if I did not feel a just cause of my complaint? Ye see the very dumb creatures do not make their moan but when they find a sense of their want.

6. "Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?"]—Yet this is no small addition to my sorrow, that ye speak unto me words that have no savour of any comfort, but rather tend towards my further dejection: surely there is no more relish in your speeches than in the white of an egg without salt.

7. "The things *that* my soul refused to touch *are* as my sorrowful meat."]—And yet these are they that I am forced to feed upon for the present, though they be such as my soul hath too much cause to abhor.

10. "Let him not spare; for I have not concealed the words of the Holy One."]—Let him do me this favour, to take away my

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life: let him not spare me to my further vexation; for I have been faithful to him, and have not concealed the words of his mouth, but have freely declared them to the world.

13. "*Is* not my help in me? and is wisdom driven away from me?"]—However ye labour to dishearten me, yet have not I the testimony of a good conscience to bear me up? Is there not true spiritual wisdom yet remaining in me, to know both my God and myself?

15. "My brethren have dealt deceitfully with me, as a brook," &c.]—My kinsmen that came to comfort me are like a deceitful current of land-waters in winter:

16. "Which are blackish by reason of the ice," &c.]—Which in the cold season seem to be strongly covered with a firm ice;

17. "What time they wax warm, they vanish."]—But when the heat of the sun hath risen upon them, and warmer seasons come in, they vanish away as if they had never been.

19. "The troops of Tema looked, the companies of Sheba waited for them."]—The troops of the Ishmaelitish merchants, that trade unto Tema, made account to refresh themselves with those streams in that dry wilderness, and so did the merchants that traffick to Sheba.

20. "They were confounded," &c.]—And now find themselves miserably disappointed, &c.

21. "For now ye are nothing," &c.]—Right such are ye unto me; for now, howsoever ye formerly seemed, ye are as nothing; having utterly deceived my hopes of kindness and mercy from you.

22. "Did I say, Bring unto me? or, Give," &c.?]—Was I ever beholden to any of you for a favour? Did I ever crave of any of you either gift or rescue?

26. "Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?"]—Do you imagine that I speak nothing but light and idle words, and reprove me thereafter? or do ye account the passionate complaints of a man thus desperately miserable to be no other than wind?

29. "Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it."]—Bethink yourselves well of the cruel wrong ye have offered me, and go not on to charge me thus unjustly: my righteousness and integrity is and shall be apparent in this whole carriage of the matter.

VII. 2. "As a servant earnestly desireth the shadow."]—As a

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servant longeth after the approach of the night, when all things are shaded in a common darkness.

5. "My flesh is clothed with worms and with clods of dust."] My flesh, beyond all the ordinary condition of other men, is even in my lifetime annoyed with worms that grow in my ulcerous sores, and with cloddy scabs that fall off from me.

12. "*Am* I a sea, or a whale, that thou settest a watch over me?"]—Am I as some boisterous or raging sea, or some huge unruly whale, that thou shouldest need to set such bounds of restraint upon me, and hold me in from passing out of this my limited misery?

15. "So that my soul chooseth strangling."]—So that my soul would rather, if I might have my free choice, wish to have my sorrow ended with a present despatch by strangling, than thus to linger in continual torment.

19. "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?"]—How long shall it be ere thou wilt release thy heavy hand that is upon me, and give me but so much respite as while a man may swallow down his spittle?

21. "For now I sleep in the dust: and thou shalt seek me in the morning, but I *shall* not *be*."]—For now I am dying; and when that brunt is past, if thou wouldst make further use of me, for the manifesting of thy power and my patience, I shall not be at all.

VIII. 11, 12, 13. "Can a rush grow up without mire? can the flag grow without water? Whilst it *is* yet in his greenness, *and* not cut down, it withereth, &c. And the hope of the hypocrite shall perish."]—Look how ordinary a thing it is for the rush that grows up without mire, or the flag that sprouts up without water, to wither and die without any hand cutting it off; so usual a thing it is with God to cause the ungrounded hypocrite to perish, after all the vain hopes that his professions have raised.

17. "His roots are wrapped about the heap, *and* seeth the place of stones."]—His roots are so vigorous that by the force of their own inward moisture they can grow and spread, notwithstanding any opposition of rubbish or stones in their way.

18. "If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee."]—And if his master have a mind to destroy him and root him up, the very place where he grew shall not be acknown of him; neither shall there be any mention left that such a one grew there.

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21. "Till he fill thy mouth with laughing, and thy lips with rejoicing."]—Neither therefore will God leave thee in this extremity (if thou be, as thou pretendest, upright with him); nor will desist from mitigating thy affliction, so as that thou shalt receive full and perfect consolation.

IX. 7. "Which commandeth the sun, and it riseth not; and sealeth up the stars."]—Who, when he pleaseth, can command the sun not to rise in the morning that it may make day; and can forbid the stars to appear in the evening, and restrain the succession of the night.

9. "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south."]—Who ordereth all the set seasons of the year, and both maketh and disposeth of those remarkable constellations by which the four seasons of the year are sensibly distinguished and governed; Arcturus, which ariseth in autumn; Orion, in winter, Pleiades, or the seven stars, in the spring; and those other stars, which lie hidden in the southern coasts of heaven, which rise to us in the heat of summer.

21. "*Though* I *were* perfect, *yet* would I not know my soul: I would despise my life."]—Though I were perfect, yet would I not stand out in the justification of myself before his presence; but if he have determined my death, would willingly surrender my life into his hands.

22. "This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked."]—This is one especial thing that I have noted and justly stood upon, that the outward proceedings of God are indifferent towards all: he taketh away both the upright and the wicked man.

24. "He covereth the faces of the judges thereof; if not, where, *and* who *is* he?"]—He bringeth contempt upon the great rulers of the earth; and if it be not he that doth it, where and who is he besides that hath this power, and executes these judgments?

31. "Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."]—Let me seem never so pure in mine own eyes, yet, O Lord, the rigour of thy justice shall show me as foul as the man that is plunged in some filthy ditch, who is so defiled that his very clothes make him more loathsome.

X. 3. "*Is it* good unto thee that thou shouldest oppress?"]—O God, is it any profit or advantage to thy glory, that thou dealest so rigorously with me?

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10. "Hast thou not poured me out as milk, and curdled me like cheese?"]—Hast thou not made me in a wonderful fashion, while of the liquid matter of my marvellous conception thou hast formed this solid substance of my body, by several degrees of thy powerful work?

13. "And these *things* hast thou hid in thine heart: I know that this *is* with thee."]—And though thou bestowedst so much cost upon me in my formation, yet thou didst from eternity retain in thyself this purpose of afflicting me: I know that this was from eternity determined by thee.

17. "Thou renewest thy witnesses against me."]—Thou renewest the convictions of my sins which are thy heavy afflictions upon me.

Ibid.—"Changes and war *are* against me."]—Varieties of troubles, by thine appointment, fight against me.

XI. 6. "And that he would show thee the secrets of wisdom, that *they are* double to that which is!"]—If he would manifest unto thee the hidden secrets of his wisdom, thou shouldest find that in strict rigour he might justly inflict double upon thee to that thou now sufferest.

10. "If he cut off, and shut up, or gather together, who shall hinder him?"]—If he have purposed to alter the course of all things, to destroy or to draw into a narrow compass those things which are now at a large and diffused liberty, who can hinder his will or proceedings?

12. "For vain man would be wise, though man be born *like* a wild ass's colt."]—For vain man will be taking upon him to be wise, although indeed he is in himself no better than brutish.

18. "Yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety."]—If thou do but dig a place where to pitch thy tent, thou shalt dwell there as safely as in a walled city.

XII. 4. "I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him."]—I am as one mocked and scorned of you my neighbours; and yet how meanly soever ye please to think of me, I am, in my faithful invocations upon God, heard and graciously answered by him.

5. "He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease."]—He that is near to his ruin, as I now am, is unto those that prosper and are at ease like unto a lamp that is near burning out to the very snuff; and there-

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fore despised by them for the present, however it have formerly shined.

12, 13. "With the ancient *is* wisdom. With him *is* wisdom."]—You have told me of your age and wise experience, wherein I detract nothing from you; but what is your wisdom to God's? He is only, and allwise, &c.

XIII. 8. "Will ye accept of his person?"]—Do ye think he hath need of an unjust gratification from you; so as that he would have you give him an undue favour in his cause out of by-respects?

12. "Your remembrances *are* like unto ashes."]—Whatsoever thing of yours seems memorable, or what monument soever ye shall set up to yourselves, it shall vanish away and be scattered like ashes.

14. "Wherefore do I take my flesh in my teeth, and put my life in mine hand?"]—Wherefore do I give way to these desperate extremities as if I would tear my flesh in pieces with my own teeth? and why do I cast away all the care of my life, as now past all possibility of recovery?

15. "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."]—Though God should have determined thus to make an end of me, yet I will not cease to cast myself upon his hands, and confidently to rely upon his mercy; neither will I ever be driven from the defence of my honest sincerity before him.

19. "For now, if I hold my tongue, I shall give up the ghost."]—I am so full of this grief that I cannot hold it in, and if I should not thus give it vent, it would presently kill me.

20. "Only do not two *things* unto me: then will I not hide myself from thee."]—And if it shall please God to vouchsafe to argue this case with me, I shall desire but these two conditions of him: and then I will not withdraw myself for fear from appearing before him.

21. "Withdraw thine hand far from me: and let not thy dread make me afraid."]—One is, that he would take off from me this heavy hand of his present affliction, which overwhelms me with the violence of it; the other, that he would give me courage to bear out this my humble contestation, so as I may not be confounded with the terrors of his glorious majesty.

23. "How many *are* mine iniquities and sins? make thou me

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to know my transgressions and my sin."]—O God, I cannot accuse myself of wilful wickednesses against thee; but if there be any secret iniquity that I am not privy unto, do thou make it known to me, and convince me of it.

25. "Wilt thou break a leaf driven to and fro?"]—Alas, Lord, am I a fit subject for thee to contend with? O consider my weakness and my unworthiness, and enter not into judgment with my vileness.

26. "Thou makest me to possess the iniquities of my youth."]—Thou callest me to a back-reckoning for the very sins of my youth, and dost now cause me to feel the smart of them.

27. "Thou puttest my feet also in the stocks, and lookest narrowly upon all my paths; thou settest a print upon the heels of my feet."]—Thou shuttest me in sure and close with these strong afflictions, so as I cannot stir out of thy hand: thou dost strictly observe all my carriage; and, as if thou hadst set some soft mortar or clay under my feet, to take the impression of my steps, so hast thou curiously noted all my ways.

28. "And he, as a rotten thing, consumeth."]—Alas, Lord, if I look to the condition of man in general, what a poor vain thing he is! for behold he consumeth away as a thing that is already rotten.

XIV. 11. "*As* the waters fail from the sea, and the flood decayeth and drieth up."]—As waters, that, after some exundation of the sea or some great river, are left, upon the reflux thereof, behind the rest upon the plain, which cannot return or continue, but dry up and evaporate; such is man.

14. "All the days of my appointed time will I wait, till my change come."]—All the days of my appointed time upon earth will I patiently wait for that day wherein my God shall change this my mortal condition for immortality: that so I may be ready for the happy day of my dissolution.

17. "My transgressions *are* sealed up in a bag."]—Thou dost not let go any of my transgressions, but hast made sure work with them, and hast packed and sealed them up, that they may be forthcoming for my present punishment.

18. "And surely the mountain falling cometh to nought, and the rock is removed out of his place."]—Certainly, if the hugest and strongest mountains do moulder away and come to nothing; if the very hardest rocks be, through the powerful hand of God, removed out of their places:

19. "The waters wear the stones: thou washest away the things

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which grow *out* of the dust of the earth; and thou destroyest the hope of man."]—If the very stones be worn with water falling upon them; and deluges bear down any thing that is fastened in the earth, &c.; how much less shall weak and frail man make account to continue upon the face of the earth!

21. "His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not."]—When he is now in the agony of death, striving with those his last pangs, he little regards what honour his son is newly come unto, or what shame he hath incurred.

22. "But his flesh upon him shall have pain, and his soul within him shall mourn."]—But his flesh upon him is in extremity of pain, which takes up all his thoughts and senses; and his soul within him mourns for the present violence of his torment, and for the expectation or fear of the future.

XV. 2. "Should a wise man utter vain knowledge, and fill his belly with the east wind?"]—Is it for a wise man, under a pretence of knowledge, to speak vain words, and to have his heart filled with unprofitable and harmful imaginations?

4. "Yea, thou castest off fear, and restrainest prayer before God."]—I do now see that thou hast cast off the fear of God, and art not careful and devout to call upon God in thy tribulation; yea, in all kind of inferred denial of the providence of God, thou seemest to discourage others from calling upon him.

15. "Behold, he putteth no trust in his saints."] See chap. iv. 18.

20. "The wicked man travaileth with pain all *his* days, and the number of his years is hidden to the oppressor."]—The great tyrants of the world, however they may seem to flourish, yet have many secret girds and gripes of conscience, and are continually tormented within themselves; and yet, besides, they little know how long they shall be allowed to live upon earth; God keeps the stint of their life secret from them.

26. "He runneth upon him, *even* on *his* neck, upon the thick bosses of his buckler."]—He maketh violent and presumptuous opposition to God, as if he could grapple with and overcome the Almighty, and fearlessly runs upon the most eminent judgments of God.

27. "Because he covereth his face with fatness."]—Because he lives at ease, and prospers in all his designs, so as, through too much pampering, his cheeks are covered with fatness.

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28. "And he dwelleth in desolate cities," &c.]—And he is able through his power to raise sumptuous buildings in those places which others have forsaken as barren and unhabitable.

29. "He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth."]—Yet for all this, though he can for a glory do these great matters, this wealth of his shall not continue long, neither shall this his flourishing estate hold any long while upon the earth.

30. "He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away."]—He shall irrecoverably lie under those sad and remediless calamities which are cast upon him; and if any hopes of comfort do begin to look forth, God shall presently scorch and defeat them by the flames of his displeasure, and shall utterly confound him by his just judgments.

31. "Let not him that is deceived trust in vanity."]—Let not the man therefore that hath been heretofore carried away with the vain confidence in these earthly things, suffer himself to be so deceived any more.

32. "It shall be accomplished before his time, and his branch shall not be green."]—That recompense of his shall be so accomplished, that he shall be cut off before his natural period; and his endeavours shall be blasted at their first putting forth, neither shall ever come to any perfection.

33. "He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive."]—He shall be as a vine whose grape is perished in the very bud; and as an olive whose flower is cast off at the first putting forth; so as his hopes shall never attain to any maturity.

35. "Their belly prepareth deceit."]—Their secret thoughts do but in the event deceive themselves.

XVI. 3. Shall vain words have an end? or what emboldeneth thee that thou thus answerest?"]—When wilt thou have made an end of these vain speeches? or what hath moved thee to make so uncharitable a reply to my words?

7. "But now he hath made me weary: thou hast made desolate all my company."]—But now God hath loaded me with sorrow, till I am even weary of bearing it; yea thou, O Lord, hast put a distraction betwixt my family, my friends, and myself; and hast made us all miserable.

8. "Thou hast filled me with wrinkles, *which* is a witness

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against me."]—The wrinkles that are suddenly grown in my face are a sufficient witness of my extreme suffering.

9. "He teareth *me* with his teeth, who hateth me," &c.]—Mine enemy, who beareth deadly hatred against me, hath now his full scope of malice upon me, and in his cruelty insulteth over me at pleasure.

13. "He cleaveth my reins asunder; he poureth out my gall upon the ground."]—His wrath reacheth to my inmost parts, even to my reins and gall, and leaveth no part of me free from his tormenting hand.

15. "And defiled my horn in the dust."]—I have laid down all mine honour in the dust, and have justly humbled myself in the very height of my glory by casting dust and ashes upon my forlorn head.

XVII. 2. "Doth not mine eye continue in their provocation?"]—Is not their unjust provocation continually in mine eye; so as I cannot but be a woful witness of their injury?

3. "Lay down now, put me in surety with thee; who *is* he *that* will strike hands with me?"]—I do much desire to have my case thoroughly tried; let me see then who will give security to maintain the suit with me, who will agree to join issue with me upon this point.

5. "He that speaketh flattery to *his* friends, even the eyes of his children shall fail."]—He that flatters his friend shall find God plaguing him, both in himself and in his seed after him.

6. "He hath made me also a byword of the people; and before them I was a tabret."]—But for me, this is not my case; I am scorned rather: it hath pleased God to give me over to so great misery, that I am become a byword to the world, and am the matter of minstrelsy and sport to mine enemies.

12. "They change the night into the day: the light *is* short because of darkness."]—My great afflictions change my night into day; causing me to pass over that time of darkness without any rest, so as my thoughts are no less busy than in the day-time; and so great is the darkness of my misery, that it eclipseth my day, and makes it either short or none.

13. "If I wait, the grave *is* my house," &c.]—Tell not me of any restoration of myself or of my estate; all that I can wait for is the grave; that shall, I hope, receive and shelter me.

14. "I have said to corruption, Thou *art* my father: and to the worms, *Thou art* my sister, and my mother."]—I am even

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already entering into my grave; the corruption whereof hath already seized upon me; and I have yielded myself up unto it, and am as it were incorporated in it.

16. "They shall go down to the bars of the pit, when *our* rest together *is* in the dust."]—Those hopes that you speak of shall go down with me to the bottom of the grave, and shall rest with me together in the dust.

XVIII. 4. "He teareth himself in his anger; shall the earth be forsaken for thee? and shall the rock be removed out of his place?"]—Hear now, thou that talkest of tearing thy flesh with thy teeth for indignation and sorrow, what dost thou think that thy clamour and complaint can prevail to alter God's just administration; so as the earth should be forsaken because thou speedest ill, and the rocks removed because thy misery continues?

8. "He is cast into a net by his own feet."]—He shall by his own plots and devices run himself into inextricable perplexities and miseries.

13. "The firstborn of death shall devour all his strength."]—The most cruel and painful death shall make an end of all his power and glory.

14. "And it shall bring him to the king of terrors."]—His confidence shall, at the last, lead him into the extremest of all terrors, that can be conceived.

15. "It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation."]—Yea, this terror shall dwell and continue in his tabernacle, which, howsoever he possesseth, yet his conscience tells him is not his own, since he hath got it by extortion and violence; and God shall reign down brimstone upon it, as he did upon Sodom.

16. "His roots shall be dried up beneath, and above shall his branches be cut off."]—He shall be like unto a withered tree, whose roots when they are once dried up below, the branches are presently cut down for firewood.

20. "They that come after *him* shall be astonied at his day, as they that went before were affrighted."]—Posterity shall be astonished to hear of the severe judgment of God executed upon him; and those that lived in the same age with him were affrighted at the sight of that vengeance which was inflicted upon him.

XIX. 3. "These ten times have ye reproached me."]—We have had ten several interlocutions, wherein you have most uncharitably

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and cruelly reproached me; ye have cast many and frequent aspersions of hypocrisy and wickedness upon mine innocence.

6. "Know now that God hath overthrown me."]—If I be (as I am) most miserable; alas! you should have considered, that it is God's hand that hath cast me down, which is both holy and irresistible.

15. "My maids count me for a stranger."]—My very maid-servants look strangely and overlie upon me, as if I were not their master: the very meanest of my family slight and neglect me.

17. "My breath is strange to my wife, though I entreated her for the children's *sake* of mine own body."]—My wife, as she was ready to add unto my trial by her ill counsel, so now, she keeps aloof from me, and denies me the comfort and aid of her tendance in this extremity, though I intreated and importuned her, even by the remembrance of those children which she had borne from my loins, which were the dear pledges of our conjugal love.

20. "And I am escaped with the skin of my teeth."]—I have nothing that I can call skin, about me, but only that, which is of my gums; for the rest, the flesh hath shrunk from the skin, and the skin is gone into corruption.

22. "Why do ye persecute me as God?"]—If it hath pleased God to afflict me, will ye afflict me too? He knoweth upon what holy and just reasons he proceedeth with his creatures; it is not for you to arrogate this to yourselves; let it be enough therefore that God's hand is upon me, though yours be not.

23. "O that my words were now written! O that they were printed in a book," &c.]—I am now to speak a sentence so memorable, that I could desire it should be recorded to all posterity for ever.

25. "*For* I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:"]—However I am judged by you, yet this is my comfort, that I know I have a Judge and gracious Redeemer to come, who lives eternally when ye shall be gone to dust, and shall one day come down to judge the quick and the dead, and shall in that last day of our general account present himself here upon earth to the eyes of all flesh:

26. "And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:"]—And though this skin, and this body of mine, shall now soon go to corruption and dust; yet in this very flesh of mine, raised up glorious by his Divine power, I shall see my God and Saviour;

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27. "Whom I shall see myself, and mine eyes shall behold, and not another."]—I shall see him with these mine own eyes, and not with any others for me: I shall see and receive him as my just and gracious Deliverer; both from those powers of death, and all these false calumniations which ye now cast upon me.

28. "But ye should say, Why persecute we him, seeing the root of the matter is found in me?"]—But ye should rather say; Alas, why do we persecute this distressed man any more, seeing we find, if we look to the very root and bottom of our quarrel, that he is upright, and innocent of those things whereof we have accused him.

XX. 10. "His children shall seek to please the poor, and his hands shall restore their goods."]—His children shall be glad to make restitution to the poor, and to stop their clamorous mouths with a late satisfaction, yea, perhaps himself, with his own hands, shall give back his extorted goods.

11. "His bones are full *of the sins* of his youth."]—He shall, in his old decrepit age, feel the smart of the sins of his lawless youth; they shall stick by him when he hath forgotten them, &c.

14. "*Yet* his meat in his bowels is turned, *it is* the gall of asps within him."]—Howsoever he have taken great pleasure in his sins, and in the very act of them they have gone down sweet; yet, in the end, he shall find them painful, yea as deadly as the venom of asps.

17. "He shall not see the rivers, the floods, the brooks of honey and butter."]—Howsoever he hath promised himself great contentment and felicity in his lawless courses, yet he shall find himself utterly disappointed; his hopes shall fail him, and leave him quite destitute of all comforts.

21. "There shall none of his meat be left; therefore shall no man look for his goods."]—He shall not have so much as meat left to his mouth; much less shall there be aught for other men to hope for after him.

22. "Every hand of the wicked (*or* troublesome) shall come upon him."]—Every hand of those whom he hath cruelly spoiled shall be upon him; each of them shall vex him, whether with suits or violence to recover his own.

24. "He shall flee from the iron weapon, *and* the bow of steel shall strike him through."]—When he desires and hopes to avoid a lesser danger, he shall fall into a greater.

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26. "A fire unblown shall consume him."]—A fire, not kindled by man, but sent down from heaven in the just judgment of God, shall consume him, as thou, O Job, hast not long since had lamentable proof.

XXI. 4. "*Is* my complaint to man? and if *it were so*, why should not my spirit be troubled?"]—If I had only to do with man in this my misery, and had no other to make my complaint unto, I had just reason to be utterly dejected; but now I have a God to make my moan unto.

6. "Even when I remember I am afraid, and trembling taketh hold on my flesh."]—When I bethink myself of my own grievous calamity, and, on the contrary side, of the great and apparent prosperity of wicked men, I am so vexed and disquieted with the consideration hereof, that my very flesh trembleth.

16. "Lo, their good *is* not in their hand: the counsel of the wicked is far from me."]—Yet for all that the prosperity of the wicked is not in their own hands to continue at pleasure: no, they are in the power of that just God, who can crush them when he thinks good; and therefore far be it from me, notwithstanding all their outward peace and glory, to yield unto the ways of wickedness.

19. "God layeth up his iniquity for his children."]—God reserveth the outward punishment of his iniquity to be, besides his own person, inflicted upon his children after him.

24. "His breasts (*or* pails) are full of milk, and his bones are moistened with marrow."]—The udders of his cattle and his pails are full of milk; and his bones are strong, and his flesh firm and succulent; so as both his outward estate and his body do exceedingly prosper and flourish.

28. "For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?"]—Ye say in a secret scorn; Where is now the house of this great man that hath borne himself as a prince amongst his neighbours; or what is become of this wicked man's habitation? He pretended godliness, but this very desolation shows what he was.

31. "Who shall declare his way to his face? or who shall repay him what he hath done?"]—He is so great and imperious, that no man dares reprove him for his faults, or offer to punish him for his injuries done.

33. "The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him."]

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—He shall be glad to rest in the grave: and, by the law of nature, every man shall follow after him in his own time to that common receptacle of all flesh; as there are also innumerable gone thither before him.

XXII. 8. "The mighty man, he had the earth."]—Thou, through thy covetousness and pride, didst engross the earth to thyself.

11. "Abundance of water covers thee."]—Affliction, like a violent stream, bears thee over, and covers thee, as drowning in the bottom of it.

15. "Hast thou not marked the old way which wicked men have trodden?"]—Hast thou not observed the course that God hath of old wont to take with the wicked?

20. "Whereas our substance is not cut down, but the remnant of them the fire consumeth."]—This is the lot of wicked men; whereas we, that are righteous and godly, speed otherwise; our substance is both continued and multiplied; but as for them, that which remains of their riches, together with their persons, shall be consumed with the fire of God's displeasure.

29. "When *men* are cast down, then shalt thou say, *There is* a lifting up; and he shall save the humble person."]—When thou seest good men cast down, then shalt thou, by the strength of thy faith, say, There shall be an exaltation for these men; and God will find a time to deliver and honour the humble person.

30. "He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."]—He shall deliver a whole island for the sake of one innocent and righteous man; and if thou wert he, the pureness of thy hands should obtain this favour from him, that for his respect to thee he would spare many.

XXIII. 2. "Even to-day *is* my complaint bitter: my stroke is heavier than my groaning."]—Even still I have every day more cause than other to complain of my great affliction; and the stroke that I feel from God is more heavy than my groanings can express.

3. "Oh that I knew where I might find him! *that* I might come *even* to his seat!"]—O that I knew where and how I might meet with God; that I might lay open my estate before him, and in an humble manner argue the case of my suffering with him!

6. "Will he plead against me with *his* great power? No; but he would put *strength* in me."]—I know he is gracious: he would not stand either upon his rigour or his power with me; but would

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mercifully sustain me, and give me courage and ability to stand out in the maintenance of my sincerity before him.

7. "There the righteous might dispute with him; so should I be delivered for ever from my judge."]—Upon these terms, a man of upright heart might hold a lowly contestation with him; which once done, being absolved by his most just sentence, I should be delivered for ever from the slanders and condemnations of my unjust censurers.

8, 9. "Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him: on the left hand," &c.]—But, alas! I know not how to come to have speech with the Almighty: though he be everywhere, yet he doth not in any one place or way manifest himself, so as to admit any plea of mine; in vain therefore shall I hope to argue my cause with him.

13. "But he *is* in one *mind*, and who can turn him?"]—But, O vain man that I am, how should I hope to alter the determinations of that wise and powerful God! What he hath decreed must be; and who can change his purposes?

14. "And many such *things are* with him."]—Many such things, as these his proceedings with me, doth he, in his great and unlimited power and unsearchable wisdom, bring to pass; whereof we can give no reason or judgment.

17. "Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face."]—I am astonished at the hand of the Almighty, for that I am still upheld by his power in these extremities, and not cut off by death before this darkness of sorrow and misery overwhelmed me; neither yet hath he restrained these intolerable evils from seizing upon me, but hath caused me to feel them, and not to be swallowed up by them.

XXIV. 1. "Why, seeing the times are not hidden from the Almighty, do they that know him not see his days?"]—It is good reason we should attribute so much to the most wise providence of the Almighty, that he knows and hath determined of the fittest times for his own actions; but why will men be so presumptuous, as (though they know him not, yet) to foresee, and foreset the days and times for his judgments?

2. "*Some* remove the landmarks; they violently take away flocks."]—There are wicked men that give themselves to all violent and licentious outrages of removing of landmarks, driving away the flocks and herds of their neighbours.

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5. "Behold, *as* wild asses in the desert, go they forth to their work."]—They run as eagerly after their spoil and rapine as the wild ass in the desert runs after his prey.

6. "They reap *every one* his corn in the field: and they gather the vintage of the wicked."]—They reap every one his share of corn in another man's field; and gather that vintage which their cruel oppression hath forced to be theirs.

8. "They are met with the showers of the mountains, and embrace the rock for want of a shelter."]—So as their naked bodies are exposed to the showers that fall from the mountains; and are fain to seek shelter of the rock, to keep them from the violence of the weather.

11. "*Which* make oil within their walls, *and* tread *their* wine-presses, yet suffer thirst."]—The poor and painful man toils hard for these oppressors, to scruze out their oil and wine within their own walls, and is forced to thirst the while; being by their cruelty abridged of his wages and livelihood, and not suffered so much as to taste of his own labours.

13. "They are of those that rebel against the light."]—They are of those that hate the light, which reproves their wicked deeds, and lays them open to the view of the world.

18. "He *is* swift as the waters; their portion is cursed upon earth: he beholdeth not the way of the vineyards."]—Thus doth the evil man; but shall he prosper in his mischief? No; God shall soon be avenged of him: he shall pass away swiftly, even as an heady current of waters; and, while he continues here, he enjoys that which he hath with a curse: his lot shall be barrenness, so as he shall not so much as look towards the way of the vineyards; he shall have no hope of receiving the benefit of his seasonable culture of the earth.

19. "Drought and heat consume the snow waters; *so doth* the grave *those which* have sinned."]—As the moisture of the snow, which is more light and airy, is dried up by the heat of the sunbeams, so are the sinners suddenly consumed by that death and destruction which God sends upon them.

23. "*Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways."]—Though this wicked man seem to pass his time in much security and confidence, yet the eyes of God are so upon his ways, as that he observes him, to take his advantages against him, and to fit him with judgments.

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XXV. 2. "Dominion and fear *are* with him, he maketh peace in his high places."]—He is an awful God, that hath the absolute dominion over all the world: he ordereth the very heavens so, that there is a perfect harmony in all the (seemingly contrary) motions thereof; and contriveth all things so, that they agree to glorify him.

3. "Is there any number of their armies? and upon whom doth not his light arise?"]—How innumerabte troops of glorious angels hath he there above, and how infinite armies of his creatures to execute his will upon all occasions! and how gracious is he in sending forth his light into all the corners of the earth; and how wise in searching all the secrets of human actions and counssls!

XXVI. 2. "How hast thou helped *him that is* without power?" &c.]—Ywis he had not had power enough to right himself without thee; foolish man! that pleadest for God, as if he had need of thy patronage.

4. "Dead *things* are formed from under the waters, and the inhabitants thereof."]—What dost thou tell me of a Providence ordering those heavenly bodies and motions? I know all this, and more; and tell thee again, that the same Providence reacheth to all those obscure creatures which are formed under the waters and under the earth; so as they have not their being and continuance but from him.

6. "Hell *is* naked before him, and destruction hath no covering."]—Yea, the very lowest part of the earth lies naked and open to his all-seeing eyes: he knows the places and ways and means of the dissolution of all the creatures which he hath made.

7. "He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing."]—He hath spread out this glorious hemisphere of the heavens upon the void and empty space of the light and thin air; and hangeth the great ball of the earth in the midst of heaven, without any prop or foundation.

9. "He holdeth back the face of his throne, *and* spreadeth his cloud upon it."]—He hideth the face of heaven, which is his throne, from our sight, by spreading his thick clouds betwixt it and us.

11. "The pillars of the heaven tremble and are astonished at his reproof."]—The high mountains, upon which the heaven seems to rest as so many pillars, tremble and shake with his earthquakes.

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13. "His hand hath formed the crooked serpent."]—His hand hath made the huge and mighty whale in the waters, and the monstrous and dreadful serpent on the land.

XXVII. 2. "*As* God liveth, *who* hath taken away my judgment; *who* hath vexed my soul."]—As God liveth, who hath not yet given any outward and sensible signification that he hath taken notice of my cause, to clear and avenge me; but, contrarily, hath laid many sore afflictions upon me.

XXVIII. 1. "Surely there is a vein for silver, and a place for gold *where* they fine it."]—However you have pleased to pass your censure concerning the proceedings of God, certainly his ways and his wisdom are unsearchable: there is a certain and determinate place for these earthly treasures, where they may be found out; there is a vein for silver and a place for gold.

2. "Iron is taken out of the earth, and brass *is* molten *out of* the stone."]—And so it is with the coarser metals: iron is found in the earth; and brass is molten out of the ore, which is the rude matter of it.

3. "He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and shadow of death."]—He setteth a stint or limit to the most obscure places of the earth, and by the industry of man finds them out; and works out of them the purity and perfection of the best metals and mines; and fetcheth thence those precious or useful stones which lay hid in darkness and utter obscurity.

4. "The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men."]—He disposeth of the waters also at his pleasure; so as one while the flood breaketh out by a sudden inundation, and soon after is so dried up, that the passenger's foot takes not notice that ever any water was there.

5. "*As for* the earth, out of it cometh bread: and under it is turned up fire."]—As for the earth, it yields bread corn in the surface of it, and the bowels of it yield combustible matter for the use of man.

6. "The stones of it *are* the places of sapphires: and it hath dust of gold."]—Among the quarries of the earth are sapphires and other precious stones found and digged up; and the ore of gold is also had amongst the dust and mould thereof.

7. "*There is* a path which no fowl knoweth," &c.]—There are

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indeed secret places of the earth which never any creature came to the sight of, &c.

12. "But where shall wisdom be found?" &c.]—But in all these regions of the clouds, of the earth, of the waters, where shall wisdom be found?

13. "Neither is it found in the land of the living."]—Neither is it to be found amongst living men; since it is not an earthly, but an heavenly thing.

25. "To make weights for the winds."]—However the wind is the most light of all creatures, and uncapable of any ponderation, yet he who made it can make weights wherein to poise it.

XXIX. 3. "When his candle shined upon my head," &c.]—When the light of his countenance shone graciously upon me, and gave me comfort and success in all my actions.

6. "When I washed my steps with butter."]—When I had such abundance of all these outward things, that, in the plenty of my milk, I might have washed and suppled my feet with butter, &c.

18. "Then I said, I shall die in my nest."]—Then did I please myself in the confidence of my continuing happiness, and durst boldly resolve, I shall die in peace and fulness of days in my own house.

24. "*If* I laughed on them, they believed *it* not; and the light of my countenance they did not cast down."]—If by my smiles I gave intimation that I gave not assent to any report, it was presently distrusted by the hearers; or, if I sported with them, they had such an awful opinion of my gravity, that they did not think me to be in jest; neither did they forbear to give me all due reverence, and to hold their great respects to me.

XXX. 1. "Whose fathers I would have disdained to have set with the dogs of my flock."]—Whose fathers I would have disdained to have made the keepers of those dogs which tended upon my flocks.

2. "Whereto *might* the strength of their hands *profit* me, in whom old age was perished?"]—For what use could I have made of them, which had wholly lost their time, and lived idly and unprofitably?

11. "Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me."]—Because God hath bereaved me of that power and honour which I formerly enjoyed, therefore they let loose the reins of their obedience and respects to me.

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18. "By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat."]—By the running of my sores, my garment is all stained with purulent matter, and requires a frequent change; yea, it cleaveth so close unto my body, by the means of this loathsome moisture, as the collar of my coat is straitened to my neck.

22. "Thou liftest me up to the wind," &c.]—Thou tossest me up with thy judgments, as dust or chaff is blown up with the wind.

29. "I am a brother to dragons, and a companion to owls."]—My pain forceth me to so lamentable cries and ejulations, that I might seem fit to be consorted with dragons and owls, in some horrible desert, whose howlings and shriekings are wont to be held most mournful and ominous.

XXXI. 1, 2. "I made a covenant, &c. For what portion of God *is there* from above," &c.]—For if I had suffered my eyes and my heart to rove after these unlawful lusts, what could I have looked for at the hand of God, but due vengeance?

10. "*Then* let my wife grind unto another," &c.]—Then let my wife become false to my bed, and repay my sin with the like adultery: let me be plagued, as I deserve, in my own kind.

11. "Yea, it *is* an iniquity *to be punished by* the judges."]—This had been a capital offence, worthy to be punished by the sword of authority.

21. "If I have lifted up my hand against the fatherless, when I saw my help in the gate."]—If I have used my power injuriously against the fatherless, when I saw that my sentence would have been seconded, and would have carried it, upon the bench.

26–28. "If I beheld the sun when it shined, or the moon walking *in* brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also *were* an iniquity," &c.]—If, when I have beheld thy glorious creatures, the sun and the moon, I have given way to any idolatrous conceits, and have ascribed divine honour unto them, as my heathen neighbours do; this were indeed an heinous and capital wickedness.

31. "If the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied."]—If the people of my house were not so taken up with the offices and employments of my hospitality to others, that they had no leisure to feed themselves, and therefore complained for want of that flesh which they dressed for others.

33. "If I have covered my transgressions as Adam."]—If I

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have made shifts and excuses to hide or diminish my offence, as the manner of men is, who do herein imitate our first father Adam, and from him have derived this corruption.

34. "Did I fear a great multitude, or did the contempt of families terrify me?"]—Did I forbear to reprove or oppose any sin, because it was backed by a multitude of offenders? or, if I suffered myself to be disheartened by the fear of that contempt which might fall upon me from large combinations and families.

35. "Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* mine adversary had written a book."]—O, that I had a fair and equal hearing in this cause of mine! Yea, I could presume so far as to wish that the Almighty himself would be pleased to undertake this business: and that my trial might be the more certain, O that my adversaries would put in their bill of complaint in writing against me!

36. "Surely I would take it upon my shoulder, *and* bind it *as* a crown to me."]—Surely I would much rejoice and triumph in that indictment; and would account it the greatest honour that could be done me.

37. "I would declare unto him the number of my steps; as a prince would I go near unto him."]—I would help such a one with such informations against myself as he should never be able to find out; and when I have done, I would encounter him boldly and courageously, as some warlike prince would come into the field against a weak enemy.

XXXII. 7. "I said, Days should speak, and multitude of years should teach wisdom."]—I said, as in good manners I aught, Those that are ancient and full of days should speak, and those that had many years' experience should be most able to teach wisdom to their younger.

8. "But *there is* a spirit in man."]—But I see, all is not in age: there is a spirit of God, which, breathing where it listeth, maketh a difference in man.

13. "Lest ye should say, We have found out wisdom: God thrusteth him down, not man."]—Do not think, or say, that you have by your great wisdom convinced Job upon this ground that God hath afflicted him, not man; and God, being just, punishes none but a sinner; therefore Job is an hypocrite: I shall go another way to work with him.

22. "For I know not to give flattering titles; *in so doing* my Maker would soon take me away."]—I dare not soothe up and

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flatter any man in a false conceit: if I should so do, I know God would be sure to be speedily avenged of me.

XXXIII. 14. "For God speaketh once, yea twice, *but man* perceiveth it not."]—Many times and divers ways doth God solicit and admonish men, yet, such is the dulness and security of their hearts, that they either do not or will not hear and understand him.

16, 17. "Then he openeth the ears of men, and sealeth their instructions, that he may withdraw man *from his* purpose, and hide pride from man."]—Then, and by these means, he causeth men to hear, and imprinteth in their heart his instructions; that he may prevail with man to withdraw him from those evil courses and resolutions which he hath undertaken; and that he may convince him of his proud and insolent conceits which he hath harboured in himself.

23, 24. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."]—When a man is thus soundly humbled, if a faithful messenger and minister of God, which is not easy and common to be found, shall show that man his true estate, both in the truth of his repentance and in the safety of his faithful dependence upon his allsufficient Redeemer; then will God be gracious to that man, and will administer seasonable comforts to his soul, and say, This man shall be delivered from hell; I have found perfect and absolute atonement and ransom for him, in the blood of that Saviour in whom he hath believed.

XXXIV. 6. "Should I lie against my right? my wound *is* incurable without my transgression."]—Should I belie myself in my own cause, so as to say, I have received hard measure from God without any desert of mine; I am plagued, and have not offended?

7. "What man *is* like Job, *who* drinketh up scorn like water?"] —There is no man, that pretends to be so wise and holy as Job, that would thus expose himself to the scorn of the world in his insolent challenges, or would thus turn off the grave admonitions of his friends with scorn and contempt.

14, 15. "If he set his heart upon man, *if* he gather unto himself his spirit and his breath; all flesh shall perish."]—If God would resolve to deal with man according to his absolute power;

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if he should call back that life and soul which he hath given him; there were no abiding; all flesh should perish at once.

17. "Shall he that hateth right govern?" &c.]—Is it fit for thee, who fondly censurest the just proceedings of God, to overrule thy Maker?

20. "In a moment shall they die, and the people shall be troubled at midnight."]—He shall fetch away the great commanders of the earth in a time when it is least expected; even in the deepest of security shall he cause astonishment and tumult in the death of the mighty ones.

23. "That he should enter into judgment with God."]—That man should hereupon have any just cause of contestation with God, or any ground of cavil against him.

30. "That the hypocrite reign not, lest the people be ensnared."]—Yea, not only doth God execute his judgments upon the vulgar people, but on the great potentates of the earth; so as he strikes wicked tyrants with his plagues, lest the people should be too much oppressed with their injustice.

33. "*Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I."]—Dost thou think it meet that God should proceed in his judgments according to thy conceits? If thou and I should determine what were fit for him to do, he will take what course he thinks best, whether thou or I like it or dislike it.

XXXV. 6. "If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?"]—If thou sinnest, what dost thou hurt him? Is his holiness, justice, power ever the less because thou hast transgressed? Is aught diminished from his essence by thine offence?

10. "But none saith, Where *is* God my maker, who giveth songs in the night?"]—Many make formal flourishes, but none doth heartily acknowledge the powerful and just hand of that God who gives due and seasonable comfort to the soul in the deepest and darkest night of our sorrows.

12. "Therefore they cry, but none heareth them, because of the pride of evil men."]—Therefore they cry out, and complain of the pride and oppressions of wicked men, but God giveth them no answer by reason of their impatience and unbelief.

14. "Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him."]—Although

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thou sayest that God gives thee no assurance of his presence by any sensible demonstration, yet certainly he will be sure to execute true (though secret) judgment in all the cases of men; and therefore do thou acknowledge him and trust in him.

15. "But now, because *it is* not *so*, he hath visited in his anger; yet he knoweth *it* not in great extremity."]—But now, because thou dost not approve thyself to him as thou oughtest, therefore he hath afflicted thee in his anger; yet Job doth not consider that his suffering is not in such extremity as his sin hath deserved.

XXXVI. 13. "They cry not when he bindeth them."]—When he afflicteth them they do not humble themselves under the hand of God and repent them of their sins.

20. "Desire not the night, when people are cut off in their place."]—Do not thou wish for night, as thinking that that silent and quiet time might give thee ease from thy thoughts, while thou hast to do with a God that can in an instant cut off whole nations, much more thee, who art one weak and frail man.

21. "For this hast thou rather chosen than affliction."]—Thou hast rather chosen to tax the proceedings of God in thy weak impatience than meekly to suffer his affliction.

30. "Behold, he spreadeth his light upon it, and covereth the bottom of the sea."]—Behold, when the heaven is overcast with clouds, he sendeth forth his bright beams, and enlighteneth and cheereth the face thereof; and again sendeth such gloomy and dark clouds as that the blackness and obscurity thereof shadeth even to the bottom of the sea.

33. "The noise thereof showeth concerning it, the cattle also concerning the vapour."]—The noise of thunder which is in the cloud showeth and presageth the rain which will pour down from it, and the very cattle have a kind of notice, and give a certain intimation by signs and tokens of the falling of that moist vapour.

XXXVII. 2. "Hear attentively the noise of his voice."]—While we are now speaking, hear how dreadfully the noise of his thunder sounds in the clouds, &c.

9. "Out of the south cometh the whirlwind: and cold out of the north."]—Out of those hidden chambers of his, which are the southern coasts, the strong winds arise, and the cold winds come from the north.

11. "By watering he wearieth the thick cloud."]—He spends out all the moisture of the thick cloud in watering the earth.

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13. " He causeth them to come, whether for correction, or for his land, or for mercy."]—He sendeth abundance of rain, whether for the punishment of men, or for the fruitening of the earth, or for the refreshing of men.

17. " How thy garments *are* warm, when he quieteth the earth by the south *wind*."]—How it comes about that the air is so hot as that thou canst not abide thy clothes on, when in a calm season the south sun shines upon thee, and the warm southern winds blow in thy face.

18. " *Which is* strong, *and* as a molten looking-glass."]—Which seems unto us so firm and solid, as if it were a looking-glass of some strong polished metal.

19. " We cannot order *our speech* by reason of darkness."]—We know not how to order or dispose our speeches to him, by reason of that gross darkness of ignorance wherewith we are inwrapped.

20. " If a man speak, surely he shall be swallowed up."]—If a man will be opposing him in his speech, and questioning his justice, surely he shall be confounded.

21, 22. " And now *men* see not the bright light which *is* in the clouds; but the wind passeth, and cleanseth them. Fair weather cometh out of the north: with God *is* terrible majesty."]—If men be not able with their weak eyes to behold the brightness of the sun, which shineth in the lightsome clouds when the wind passeth through and disperseth them, and when the air is cleared by the north winds, how shall they be able to look God in the face, and to hold contestation with him whose majesty is terrible beyond the powers of our apprehension?

24. " He respecteth not any *that are* wise in heart."]—The best wisdom of men is but foolishness to him: he makes no reckoning therefore of that vain wisdom with the conceit whereof men are wont to please themselves.

XXXVIII. 2. " Who *is* this that darkeneth counsel by words without knowledge?"]—Who is this that ignorantly casts unjust aspersions upon the most wise and holy decrees and proceedings of the Almighty?

7. " When the morning stars sang together, and all the sons of God shouted for joy."]—When the glorious stars in their first creation did in their kind celebrate the praises of their Maker; and the angels of God, created by that omnipotent word of his, testified their joy and thankfulness to the God that made them such.

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9, 10. "When I made the cloud the garment thereof, and the thick darkness as the swaddling-band for it, and brake up (*or*, set) my decreed *place*."]—Whose power when he had brought forth the sea as a new-born infant wrapped it about with clouds, as with clouts and swaddling-bands; and set upon it my everlasting decree, for the bounds and motion thereof.

13. "That the wicked might be shaken out of it."]—That evil doers, who hate the light of the day, might be affrighted, by the rising of it, from their wicked projects.

14. "It is turned as clay *to* the seal; and they stand as a garment."]—The earth is by the coming of the light changed into divers forms, and differs upon the impression thereof as wax or clay doth at the stamping of a new seal, so as it seems quite other than it was; and men, especially guilty malefactors, are shifted by the breaking forth of the light, like to so many several garments.

22, 23. "Treasures of snow, &c. which I have reserved against the time of trouble?"]—Didst thou ever enter into that my storehouse of meteors, which I have decreed to bring forth upon all occasions of my judgments upon men?

24. "By what way is the light parted, *which* scattereth the east wind upon the earth?"]—Dost thou know how the lightning comes to break forth of the cloud; and how that vapour there included doth with great violence scatter a blustering wind upon the earth?

31. "Canst thou bind the sweet influences of Pleiades, &c. Orion?" &c.] See ch. ix. 9.—Canst thou alter the seasons of the year, or cause a restraint of the spring, summer, autumn, &c.?

32. "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"]—Canst thou bring forth those hidden stars of the south, or direct the northern constellations in their courses?

33. "Knowest thou the ordinances of heaven? and canst thou set the dominion thereof in the earth?"]—Knowest thou what laws God hath made for the motions and influences of the heaven, and what power he hath given to their operations on the earth?

XXXIX. 1. "Knowest thou the time when the wild goats of the rock bring forth?"]—Canst thou understand or dispose of the conceptions and births of the wildest creatures?

19. "Hast thou clothed his neck with thunder?"]—Hast thou enabled him to neigh so loudly and strongly as if it were the rattling of thunder?

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24. "Neither believeth he that *it is* the sound of the trumpet."] —Neither doth conceive any terror at all in the alarum to the battle.

26. "*And* stretch her wings towards the south."]—Is it by thine appointment and instinct that the hawk wasteth her nimble and swift wings to fly into the warmer climates of the south?

30. "Her young ones also suck up blood; and where the slain *are*, there *is* she."]—Whereas other fowls drink water, the young eagle is wont (and who taught it him?) to suck in the blood of his prey; and where carcasses are, thither, by a strange sagacity of nature, is drawn to resort.

XL. 15. "Behold now behemoth, which I made with thee; he eateth grass as an ox."]—Look but upon two of my creatures; the one on the land, the other in the water; both huge and mighty; behold the elephant first, which I have formed and placed in thy view, and made apt to thy use; which, though he be so vast that his very stature is enough to terrify the beholder, yet I have caused him to eat grass like the ox, and to feed on no prey but these slight vegetables.

17. "He moveth his tail like a cedar: and the sinews of his stones are wrapped together."]—In his lust, he moveth his generative part like to some cedar; and the sinews of his stones are wrapt together, like to the roots of those tall and strong trees.

24. "He taketh it with his eyes:" (or as the margin rather, "Will *any* take him in his sight, *or*, bore *his* nose with a gin?)"] —Will any man be able by open force to take him, while he sees and is forewarned of the enterprise? or can he be taken by the nose, as a fish with an hook? Is he not able to break through all the dangers of a violent taking?

XLI. 1. "Canst thou draw up leviathan with an hook?"]—In like manner, cast thine eye into the deep waters, and see there the great whale that I have framed; canst thou think to angle for him, as for small fish? &c.

7. "Canst thou fill his skin with barbed iron?"]—Canst thou pierce his skin with barbed hooks?

8. "Lay thine hand upon him, remember the battle, do no more."]—If thou lay thy hand upon him to strike him thou shalt have so much reason to feel the smart of this conflict that thou shalt not meddle with him any more.

11. "Who hath prevented me, that I should repay *him?*"]— Who hath done me any favour in helping me to make or govern

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the world, or in furthering my actions, that I may repay it unto him?

13. "Who can discover the face of his garment?"]—Who is able to turn over that skin, wherewith he is covered as with a garment?

18. "By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning."]—When he neeseth, he maketh, as it were, a fire to break forth at his nostrils and eyes; and when thou beholdest his eyes, thou wouldest think thou sawest the sun rising in the morning.

22. "And sorrow is turned into joy before him."]—And if from any other creature there be occasion of trouble and vexation offered to him, he takes pleasure therein, as that which he will turn to his advantage and triumph.

25. "By reason of breakings they purify themselves."]—Out of the fear of his vehement and terrible motions, they are glad to make their peace with God, that they may be ready for that dissolution which is threatened unto them thereby.

32. "He maketh a path to shine after him; *one* would think the deep *to be* hoary."]—Where he moves in the sea, he causeth a mention of his way in the waters; leaving behind him a white kind of foam on the face of the sea discernible from the rest of the waves.

34. "He beholdeth all high *things:* he *is* a king over all the children of pride."]—He doth, in the confidence of his great strength, overlook all other living creatures, and exalt himself over the proudest of them; as thinking himself more strong and mighty than they.

XLII. 9. "The LORD also accepted of Job."]—The Lord also heard the prayer of Job that he made for his friends; and so accepted of his person and his devotion, that he forgave their offence upon his intercession.

10. "And the LORD turned the captivity of Job, when he prayed for his friends."]—And the Lord released that miserable affliction under which Job was held bound; when, out of his meekness and charity, he was content to pray for those his persecuting friends.

11. "Every man also brought him a piece of money, and every one an earring of gold."]—They came to him; and, by way of gratulation brought him, each of them, a gift, a piece of coin usual in those times, (stamped with a sheep or lamb,) and an earring of gold.

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15.ª "And their father gave them inheritance among their brethren."]—Their father, as the reward and encouragement of their virtues, gave them a possession of land, that they should be coheirs of his estate and territories, as their brethren were, and should share proportionally with them.

PSALMS.

I. 1. "Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."]—Blessedness is the thing we all drive at: would ye then know who is a blessed and happy man? It is he that first refraineth himself from all evil: and whereas there are three degrees of wicked men, ungodly in their thoughts, sinners in their actions, and scorners in their words and carriage; this man holds aloof from them all; not yielding to frame himself either to the counsels of the ungodly, to continue in the way and manner of life which is used by sinners, or to settle himself in a resolution to join with the scornful enemies of grace and goodness.

2. "But his delight *is* in the law of the LORD; and in his law doth he meditate day and night."]—But, contrarily, instead of these lewd courses and sinful pleasures, his delight is wholly placed in the Lord his God, and, for his sake, in the word of that God; and wherewith his heart is so taken up, that he spendeth his thoughts upon it day and night.

6. "For the LORD knoweth the way of the righteous."]—For the Lord takes special notice of the actions and events of godly men: he graciously accepts of what they do, and wisely and mercifully ordereth the issues of all things to their good.

II. 1. "Why do the heathen rage, and the people imagine a vain thing?"]—What madness is this in the enemies of God and of his Anointed, thus to conspire against that kingdom and government which he would have established in me as a type of the everlasting sovereignty of his Son, Christ?

7. "I will declare the decree: Thou *art* my Son; this day have I begotten thee."]—That men may no longer pretend ignorance, I will declare and publish the eternal decree of God, who hath said concerning his Son Christ, whose type I bear, Thou art my only Son; I have from eternity begotten thee; and now I do this day proclaim thee to the world, as the everlasting King and Governor thereof.

12. "Kiss the Son, lest he be angry, and ye perish *from* the

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way."]—Give ye your true testimonies of your humble homage and subjection to this eternal Son of God; and of your meet obedience to me, whom he hath ordained to be a figure of that his glorious government; lest his anger be provoked against you by your contempt, and so he should cut you off in the midst of your designs.

IV. 2. "O ye sons of men, how long *will ye turn* my glory into shame?" &c.]—O ye proud enemies, that pride yourselves in the favour and countenance of Saul, how long will ye vainly endeavour to disappoint that glory which God hath by his prophet forepromised unto me?

4. "Stand in awe, and sin not: commune with your own hearts upon your bed, and be still."]—Be afraid of God's judgments, and be reclaimed from your sins, and especially from your bloody persecution of me; deal seriously with your own hearts in secret, betwixt God and them: retire yourselves purposely, for the more opportunity of your deep meditations; and be confounded in yourselves, turning your displeasure back upon your own wicked hearts.

6. "*There be* many that say, Who will show us *any* good?"]—I know it is the common fashion of the world to look after outward prosperity; and to measure happiness by the abundance of these earthly things; but for me, O Lord, I value thy favour above all things whatsoever.

7. "Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased."]—They do not so much rejoice in their vintage and harvest, when it is most rich, seasonable, abundant, as I do in the assurance of thy grace towards me.

V. 9. "Their throat *is* an open sepulchre."]—They have swallowed down many dear morsels of the estates and lives of the godly and innocent; and out of their throats have proceeded nothing but words tending to the destruction of others.

VI. 5. "For in death *there is* no remembrance of thee."]—When I am once dead, I can no more celebrate thy name amongst the living, as I now do.

VII. 7. "So shall the congregation of the people praise thee: for their sakes therefore return on high."]—O God, in delivering me, thou shalt not only do good unto me, but this proof of thy mercy shall draw all the people to a just admiration of thy goodness; for their sakes, therefore, ascend thou upon thy throne of judgment, and make thy grace conspicuous to all the world.

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14. "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood."]—It shall be with him as with a woman that is mocked with a false and yet painful conception: he hath conceived a mischievous plot against me; he travaileth in bringing that sinful design to execution; and when all is done, he is delivered of nothing but a vain and false hope, which vanisheth into wind and disappointment.

VIII. 2. "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and avenger."]—O God, thou needest no skilful rhetoricians to set forth thy praise: even very new-born babes and sucklings do sufficiently declare thy power, wisdom, and goodness: whosoever shall but look upon them and see their miraculous formation and nourishment and insensible growth, shall see enough to stop the mouths of all thine enemies; how much more when they come to age and discretion dost thou fetch praise and glory to thyself from them?

5. "For thou hast made him a little lower than the angels."]—Thou hast made man in his very creation, and the Son of man in his voluntary exinanition of himself for our sake, a little lower than the angels.

IX. 6. "O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them."]—O thou enemy, thou hast now, I hope, done destroying; thou hast made an end of sacking and ruining our cities; there is no more work for thee further to do: and now, when they have done their worst, themselves and their memorial is utterly rooted out.

12. "When he maketh inquisition for blood, he remembereth them."]—When God calls men to a reckoning for their oppressions and cruelties, he then remembers the poor, and is just and careful to right their wrongs.

X. 3. "For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* God abhorreth."]—The wicked man follows his unbridled lusts; and boasts of his free and full contentment that he finds in his evil ways, and magnifies those that are earthly and carnal-minded, like himself; who, though they be applauded by him, yet are abhorred of God.

5. "His ways are always grievous; thy judgments *are* far above out of his sight; *as for* all his enemies, he puffeth at them."]—His ways are ever offensive to God: thy judgments,

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O God, are by him put far from his thoughts; and for his enemies, in a confidence of his own strength, he maketh a mock of them.

10. "He croucheth, *and* humbleth himself, that the poor may fall by his strong ones."]—He glavereth, and speaks fair, and carries himself courteously, to draw in the poor into his danger; and when he hath once got hold of them, he falls violently upon them.

15. "Seek out his wickedness *till* thou find none."]—Do thou search out, and punish, and restrain his wickedness, till there be no more of it to be found; make a full end of his evil by thy judgments.

XI. 3. "If the foundations be destroyed, what can the righteous do?"]—O God, they have undermined me in the very foundations of my being and subsisting: how can I then hold out? Let me be never so upright and innocent, yet I must needs, for aught I can do, fall under their violence.

4. "The LORD *is* in his holy temple, the LORD'S throne *is* in heaven."]—But howsoever such measure be offered me by men, yet my comfort is, that I have a God who dwells above in the glorious temple of heaven, who can and will redress my wrongs.

6. "Upon the wicked he shall rain snares; fire and brimstone."]—He will, in his due time, execute most terrible and dreadful judgments upon the wicked, such as he did upon Sodom and Gomorrah: he shall rain down upon their heads fire and brimstone, which shall surprise them suddenly, and ensnare them without possibility of escape.

XII. 8. "The wicked walk on every side, when the vilest men are exalted."]—It must needs be that wicked men should abound everywhere, and bear them proudly in their lewd courses, when the worst and most godless men are exalted and preferred to places of honour and command, and magnified in their sins.

XIII. 3. "Lighten mine eyes, lest I sleep the *sleep of* death."]—O Lord, do thou comfort me with the cheerful light of thy countenance; raise me up with a sweet sense of thy favour, lest I be utterly disheartened, and die disconsolate.

XIV. 1. "The fool hath said," &c.] See Psalm liii. 1.

4. "Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread."]—What a strange madness is this in wicked men, that they will not consider what vengeance they pull upon themselves, while they do thus cruelly devour my

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people, as they eat bread so greedily, so familiarly; without fear or remorse!

5. "There were they in great fear: for God *is* in the generation of the righteous."]—But how secure soever they now seem, God hath a time wherein he shall confound them with fear and astonishment, for that just God takes special charge of the generation of the just, and shall surely plague their cruel persecutors.

6. "Ye have shamed the counsel of the poor, because the LORD *is* his refuge."]—Ye have scorned and made a mock of the holy resolutions of the poor and godly man, in that he depended upon the Lord as his refuge: and trusted not, as you do, to his own devices and to the arm of flesh.

XV. 1. "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"]—O Lord, whom wilt thou admit as a living member of thy true church upon earth, and as a glorious citizen of thy heavenly Jerusalem above!

XVI. 2. "My goodness *extendeth* not to thee."]—O God, what have I, or what can I do, that can confer any thing to thee; since thou art infinitely glorious and powerful, and I am not finite only, but weak and miserable?

4. "Their drink offerings of blood will I not offer, nor take up their names into my lips."]—I will have nothing to do with those idolatrous heathen, nor yet with their superstitious and sinful rites: if they pollute themselves with the drink offerings of blood, whether of men or other creatures, I abhor to partake with them; neither will I so much as make mention of the names of their false gods.

6. "The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage."]—I cannot envy the greatness and prosperity of these wicked idolaters: no, God hath allotted a happy portion unto me, in comparison of the best of them.

9. "My flesh also shall rest in hope."]—I will also lay down this body of mine in the grave, in a certain hope and assurance of my resurrection to immortality.

10. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."]—For thou wilt not give me utterly over to that corruption which shall seize on me in the grave; neither wilt let the body of thy holy servant to vanish away in dust and rottenness; but wilt one day raise it glorious; whereof I am assured by the virtue of my insition into that Christ

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whose sacred body thou wilt preserve from the least putrefaction in the earth.

XVII. 10. "They are inclosed in their own fat."]—They are fat and well liking; pampering themselves with all the contentments and pleasures that their heart can desire.

14. "From men (*as in the margin*) *by* thine hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasures.*"]—Save thou me, O Lord, by thy powerful hand from the cruelty of men, even from worldly and bloodthirsty men; which have set up their rest here below, making no account of any other life after this, wherein to receive the retribution of good or evil; whom yet thou causest to abound with the choicest of all temporal and outward blessings for their further judgment.

15. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."]—But as for me, I do no way envy this happiness of theirs, but rather am willingly content to suffer affliction here, since I am assured I shall one day behold thy face in perfect beauty: when I shall awake out of my long sleep in the grave, I shall be fully satisfied with thy glorious presence; and, in the mean time, I shall comfortably hope to see thy deliverance of me, in thy just vindication from mine enemies; and when thou raisest me out of my great adversity, I shall be abundantly refreshed with thy loving countenance towards me.

XVIII. 2. "The LORD *is* my rock, and my fortress."] See for this whole Psalm in 2 Sam. xxii.

XIX. 2. "Day unto day uttereth speech, and night unto night sheweth knowledge."]—As the continual succession of day and night doth notably set forth the wonderful power and providence of God, so there is no day or night wherein God doth not renew unto us some notable demonstration of his goodness, power, and wisdom in this great administration: every day affords us some new document thereof.

3. "*There is* no speech or language, *where* their name is not heard."]—Though these heavens and this day and night be mute, yet their speech and language is universally understood; so as the world, being distinguished by a variety of tongues, (the people whereof understand not each other, yet) all of them through the whole earth understand this voice, whereby the heavens, and day, and night, praise their Maker.

4. "Their line is gone out through all the earth, and their

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words to the end of the world. In them hath he made a tabernacle for the sun."]—The line that God made for the passage of the sun, the first day of his motion is still and ever perpetuated round about the earth; so as God hath herein spoken, both to our ears by the voice, and to our eyes by the visible lines that he hath drawn of this great frame and continual and constant revolution of the heavens; in which he hath made a receptacle over and besides all other those glorious planets and stars, for the sun, as his most remarkable creature.

XX. 1. "The name of the God of Jacob defend thee."]—The almighty power of him that is named *the God of Jacob* protect and defend thee.

2. "Send thee help from the sanctuary, and strengthen thee out of Sion."]—Send thee help from the holy heavens, and from his sanctuary, which is the type and figure thereof; and strengthen thee out of Sion, where he hath by his command appointed the holy ark of his covenant to be placed, and from thence gives answers and directions to all thine actions.

XXI. 9. "Thou shalt make them as a fiery oven in the time of thine anger."]—Those that are insolent and presumptuous enemies of the kingdom of thy Christ, thou shalt confound with thy most terrible judgments; thou shalt consume them and theirs in the extremity of thy wrathful vengeance.

12. "Therefore shalt thou make them turn their backs, (*or, as in the margin,* Thou shalt set them *as* a butt,) *when* thou shalt make ready *thine arrows* upon thy string."]—Thou shalt make them as a butt, against which thou shalt level thine arrows of judgment: thou shalt set them as noted objects of thy fearfullest revenge.

XXII. 12. "Many bulls have compassed me: strong *bulls* of Bashan have beset me round."]—Mine enemies (and in type, thine, O Saviour) are more like unto beasts than men; like furious bulls, which have been pampered in the fat pastures of Bashan, they beset me, and are ready to gore me through.

16. "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."]—Neither are they like to bulls for their strength, and lions for their fierceness, only; but they are also like unto dogs for clamour and cruel insultation; they both bite me with their teeth, and bay at me with their impure throats; thus do my implacable enemies persecute, me; yea, they have done that to me, in figure

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and representation, which they shall do really to thee my Savour, they have pierced my hands and my feet.

20. "Deliver, &c. my darling from the power of the dog."]—Deliver thou, O Lord, my dear life from the power and cruelty of these savage and merciless enemies.

29. "All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before thee: and none can keep alive his own soul."]—Not only the poor and needy shall cheerfully eat of thy sacrifices, but even the wealthy and great also shall partake thereof, and worship thee; yea all those that humble themselves even to the dust of death for the profession of thy name, even those that have no care to keep themselves alive when their life may stand in the way of thy honour, they shall humbly adore thee.

31. "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*."]—They shall make report of the righteous judgments of God unto that posterity which is yet unborn, and shall declare that it is he that hath done these great things.

XXIII. 4. "I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me."]—As I am thy sheep, and thou my shepherd, O God, so shall I be ever confident in thy protection. What can the sheep fear while they see their shepherd ready to defend them? Thus shall I ever hold myself safe and sure under thy defence and thy gracious direction.

5. "Thou anointest my head with oil; my cup runneth over."]—Thou givest me abundance of all helps and comforts, not only for necessity, but even for pleasure also.

XXIV. 2. "He hath founded it upon the seas."]—He hath caused the waters to lie lower than the surface of the earth for the convenience of man's habitation; so hath he therefore lifted the earth over the sea, as if to our sense it were founded thereupon.

6. "This *is* the generation of them that seek him, that seek thy face, O Jacob."]—This is the generation of those that do truly and sincerely serve God with an holy worship; the true sons of thee, O Jacob, who faithfully apply themselves to serve the God of Jacob.

7. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."]—It shall not be long that God shall dwell in these moving tabernacles: ere long he shall settle his abode in a fixed and lasting

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habitation of his temple; O therefore, ye firm and ever-during doors of his temple, open yourselves cheerfully to receive that King of Glory which shall come to dwell in those sacred walls, and triumph in so blessed a guest; and ye, the faithful hearts of all believers, who are his living temple shadowed by that other, raise up your souls to entertain him unto your everlasting comfort.

XXV. 3. "Let them be ashamed which transgress without cause."]—Magnify thou thy justice, in pouring shame upon the face of those which rise up against me spitefully, without any just cause or occasion of provocation on my part.

14. "The secret of the LORD *is* with them that fear him."]—The Lord bears a secret love and favour to those that fear him, however they may seem outwardly neglected; and, in a gracious familiarity, he imparts unto them the great mysteries of his will and their salvation.

XXVI. 1. "Judge me, O LORD; for I have walked in mine integrity."]—O God, do thou stand out for me, and give sentence with me; for thou knowest I have walked in uprightness and sincerity before thee: however I may have failed in weakness, yet my purposes and desires have been truly devoted to thee.

6. "I will wash my hands in innocency: so will I compass thine altar, O LORD."]—Lord, thou requirest holiness in them that come near thee, which thou hast signified by those many legal cleansings and lotions: I will be careful accordingly to purge my heart and hands from all impurity of my sins; and then will I approach to thine altar, and offer my sacrifices to thee.

9. "Gather not my soul with sinners."]—O do not take away my soul with sinners: thou seest I would not do as they do. O let me not speed as they do!

XXVII. 2. "And my foes came upon me to eat up my flesh."]—When my savage and cruel enemies came against me, like ravenous beasts, in an intention to worry and devour me.

XXVIII. 3. "Draw me not away with the wicked."]—Do not inwrap me in thy judgments together with the wicked; whom thou draggest to their execution suddenly.

XXIX. 2. "Worship the LORD in the beauty of holiness."]—Worship ye the Lord in that beautiful and glorious sanctuary, where he exhibits his presence to his people.

3. "The voice of the LORD *is* upon (*or*, over) the waters, &c."]—The dreadful thunder wherein God speaks his power unto us is above, in those higher waters of the clouds: there and thence

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doth God speak unto us, more loud and terribly than all the roaring of these lower waters.

6. "He maketh them to skip like a calf; Lebanon and Sirion like a young unicorn."]—The voice of this thunder makes the very earth to shake, so, as the great mountains of Lebanon and Hermon are, as it were, moved out of their places with this horrible agitation.

7. "The voice of the LORD divideth the flames of fire."]—This voice of the thunder causeth the fearful flashes of the lightnings to break forth of the clouds, to the astonishing of the world[a].

9. "The voice of the LORD maketh the hinds to calve, and discovereth the forests."]—The terror of this voice causeth the hinds, which do not easily deliver themselves of their burden, to cast their calves, for fear; and so shaketh down, not the leaves and twigs only, but the very trees of the forest, that they are left bare, and open to all eyes.

XXX. 7. "Thou hast made my mountain to stand strong."]—Thou hast settled my habitation so firm and safe in my mountain of Sion.

9. "Shall the dust praise thee?"] See Psalm vi. 5.

12. "To the end that *my* glory may sing praise to thee."]—To the end that my tongue, which is the only instrument whereby we can express glory, may sing praise unto thee.

XXXI. 8. "Thou hast not shut me up into the hand of the enemy: thou hast set my feet in a large room."]—Thou hast not given me over into the power of mine enemy; but hast enlarged me, and set me free from the fear or danger of his attempts.

12. "I am like a broken vessel."]—I am cast aside like a broken vessel, quite past all use or regard.

20. "Thou shalt keep them secretly in a pavilion from the strife of tongues."]—As that which is hid in some secret and sure corner is safe from all eyes; so, through thy merciful care, are they laid up, under the covert of thy providence, from all their enemies, and from the issue of all those slanderous suggestions which they make against them.

XXXII. 3. "When I kept silence, my bones waxed old, &c."]—When I concealed and suppressed my guiltiness, and smothered my sin in my bosom; I was extremely afflicted therewith; my body decayed and languished.

[a] [It is hardly necessary to remark upon the imperfectness of physical knowledge when the author lived.]

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6. "Surely in the floods of great waters they shall not come nigh unto him."]—Surely, in the greatest extremity of troubles and persecution, there shall no evil have power to seize upon him whom thou hast taken to thy protection.

9. "Be ye not as the horse, *or* as the mule, *which* have no understanding."]—Be not either stupid or refractory under the hand of God, like to brute beasts which have no understanding.

XXXIII. 7. "He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses."]—The element of waters, though it be fluid, and naturally apt to spread and diffuse itself, yet hath he, in his providence and power, gathered it up and compacted it close together, as into one heap; and part thereof, instead of overflowing the face of the earth, he hath confined into the secret receptacles thereof.

15. "He fashioneth their hearts alike; he considereth all their works."]—In vain shall the crafty ones of the world think to bring about their plots against God: he formed and fashioned their hearts, as well as the simplest and silliest of all his creatures; and therefore he well knows and considers all that they go about.

XXXIV. 20. "He keepeth all his bones: not one of them is broken."]—He taketh charge of all that belongs to his children; so as no violence shall be prejudicial unto them: not only their bones, but the very hairs of their head are numbered: in vain shall their enemies hope to fasten any evil upon them, which the wise providence of God hath not foreappointed for their good.

XXXV. 5. "Let them be as chaff before the wind: and the angel of the LORD scattering *them*."]—Though thou hast ways enow by natural and ordinary means to plague thine enemies, yet, besides do thou give them over into the hands of thine angels, whether good or evil, to vex them according to their deserts.

10. "All my bones shall say, LORD, who *is* like unto thee?"]—All the powers and parts of my soul and body shall praise thee; and confess thee to be my only good and gracious God.

14. "I bowed down heavily, as one that mourneth for *his* mother."]—I hanged down my head in a serious humiliation, as one that had lost his dearest friend, even the mother that bore him.

16. "With hypocritical mockers in feasts, they gnashed upon me with their teeth."]—Those pretended false friends of mine, at their feasts made me their tabletalk; and there signified their malicious conceits against me.

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17. "My darling from the lions."]—Deliver my dear and precious life from these cruel and brutish enemies.

19. "*Neither* let them wink with their eyes that hate me without a cause."]—Those that do secretly scorn me, by their privy gestures of contempt, winking with their eyes, and wrying their faces at me, in a disdainful manner, do thou meet with them, and let them not have cause to insult over me.

XXXVI. 1. "The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes."]—So lewdly doth the wicked man demean himself, that my heart easily and justly tells me, that there is no fear of God within him.

6. "Thy righteousness *is* like the great mountains."]—Thy righteousness is like some huge and high mountain, which we may see afar off; but can never comprehend with our eye all the extent and largeness of it, &c.

8. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."]—They shall be abundantly satisfied with all thy blessings, both temporal and spiritual; and shall not only be fed up to a sufficiency, but shall be furnished with thy merciful provisions, even to delight and pleasure.

9. "For with thee *is* the fountain of life: and in thy light shall we see light."]—In, and from thee, is the ground of all true comfort: all life and happiness is derived only from thee; and of that infinite store of joy and contentment that is in thee, we shall partake in our measure, enjoying thy blessings and gracious illuminations.

11. "Let not the foot of pride come against me."]—Let not the proud man prevail against me: O do thou deliver me from his insolent insultations!

XXXVII. 13. "The LORD shall laugh at him: for he seeth that his day is coming."]—The Lord who takes notice of all his secret plots, shall laugh him to scorn; for, howsoever the foolish wicked man flatters himself in the conceit of his safety and stability of condition, yet the allwise God sees that his destruction is at hand.

20. "They *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away."]—They shall vanish away into smoke; as the fat of lambs which is laid upon the altar in sacrifice, so shall they be suddenly consumed.

21. "The wicked borroweth, and payeth not again: but the

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righteous showeth mercy, and giveth."]—The wicked man shall be punished with such want, that when he shall be driven to borrow, he shall not have wherewith to repay, but the righteous shall have enough, both for his own use and for the charitable supply of others.

25. "I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread."]—In all my lifetime, I have diligently observed the good hand that God hath held over his righteous servants; whose provision for them I have noted to be wonderfully careful and gracious, so as the affliction of want hath not continued upon them, and been derived from them to their children: if they have been straitened with penury for the time, yet it hath ere long been supplied either to themselves or theirs.

37. "Mark the perfect *man*, and behold the upright: for the end of that *man* is peace."]—However it please God so to order the events of this life, that they fall out indifferently to the godly and wicked men, and perhaps the worst may speed better here than the holiest; yet, look to the end of both, and ye shall well observe a clear difference of God's respects; for in the end, the godly man shall find a gracious retribution from the Lord his God, when the wicked man shall be everlastingly confounded.

XXXVIII. 2. "For thine arrows stick fast in me."]—Thine afflictions, as so many sharp arrows, gall my soul and stick fast in me.

4. "For mine iniquities are gone over mine head."]—Mine iniquities are as some deep waters, wherein, without thy mercy and grace, I should be utterly drowned; for I am sunk under them, as not able to uphold myself against the guilt of them.

5. "My wounds stink *and* are corrupt because of my foolishishness."]—It is no short and transient affliction which I suffer, but lingeringly painful and loathsome; all which is most justly brought upon me by my sin, which I have foolishly committed.

13. "But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth."]—But I would take no notice of their designs; only in a patient and humble silence commending myself to thy blessed care, and them to thy just revenge.

17. "For I *am* ready to halt."]—If thou didst not sustain me, O Lord, I am ready to be utterly depressed with my calamity, and to yield unto the weak doubts and diffidence of my natural corruption.

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XXXIX. 1. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."]—I have set down this constant resolution in my heart, that I will look carefully to myself; and however my affliction be very great, yet that I will not give my tongue leave to break into any impatient or unbeseeming speeches, while it pleaseth God to exercise me with the malice of wicked men.

2. "I held my peace, *even* from good; and my sorrow was stirred."]—I refrained my tongue from speaking that which I might have justly said in my own defence, and in their reproof and conviction, though I were so much the more pained in my suppression thereof.

XL. 2. "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock," &c.]—He delivered me out of extreme distress and misery, and out of so woful a condition, as wherein there was neither comfort nor hope; and set me upon the firm ground of good assurance and steadfast safety.

6. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offerings and sin offerings hast thou not required."]—I do not come to thee, O Lord, in the formalities of legal sacrifices, as thinking to please thee by these outward acts of devotion; but I bring a sincere heart to thee, and a perpared ear, in comparison whereof, burnt offerings and sin offerings are of no value to thee.

7, 8. "Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O God."]—When thou hadst thus addressed my heart and my ear, then I said cheerfully, Behold, Lord, I am ready to consecrate myself unto thee: in the volume of thine everlasting counsel, signified by thy revealed will, it is written both of me, and especially of thy blessed Son, whose type I bear, that we should do thy will cheerfully and effectually.

12. "Mine iniquities have taken hold upon me, so that I am not able to look up."]—These evils, which mine iniquities have brought upon me, are so many and great, that I am not able to sustain them, but must needs droop under them, without thy merciful release.

XLII. 1. "As the hart panteth for the water brooks, so panteth my soul after thee, O God."]—The thirsty and panting deer, in the extremity of drought, doth not more eagerly long for the water brooks, wherein to cool and refresh himself, than I do for

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my access to thy holy sanctuary, O Lord, even to thy tabernacle, from whence I am forcibly driven.

2. "My soul thirsteth for God."]—My soul doth vehemently thirst after this thy presence.

4. "When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise."]—When I remember my former happiness, how I had the liberty and favour of leading the multitude up to thy holy tabernacle, and bethink myself with what joy and melody we went up heretofore to this house of thine, I cannot but pour out my soul into tears and lamentations, to consider my grievous restraint and exile from it.

6. "O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar."]—My soul is cast down with this affliction: in whom should I then seek for comfort, but in thee, O God? Therefore, since I cannot be present at thine house, yet I will ever remember and think upon it wherever I am in my utmost banishment; whether in that eastern land beyond Jordan, or the southern coast of the mountains of Hermonim, or in this little obscure hill wherein I now am.

7. "Deep calleth unto deep at the noise of thy waterspouts."] —One affliction, like so many waves, comes in the neck of another, and in a miserable succession as it were calls for the next, upon thy predetermination of these my adversities, which do as it were gush out from thee by those conveyances which thou hast ordained.

8. "*Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me."]—The Lord will be graciously present to help and comfort me; and as in the daytime he will cheer me up with the sense of his lovingkindness, so in the night also he will put songs of praise and thanksgiving into my mouth.

XLIV. 12. "Thou sellest thy people for nought, and dost not increase *thy wealth* by their price."]—We are made more base, O God, than those bondslaves that are sold by their victors: there is somewhat given for them to their owners; but as for us, O Lord, thou hast sold us for nothing, and hast as it were cast us away as unworthy to be prized.

19. "Though thou hast sore broken us in the place of dragons."] Though thou have humbled us so low as to the very bottom of the

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deep, and hast cast us down into the extremest degree of sorrow and misery.

XLV. 1. "I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer."]—I speak of that holy ditty which I have made touching king Solomon, in the type of him that was greater than Solomon, even the King of Glory, the great Bridegroom of his spouse the Church: my tongue shall be swift and free in her expressions of his just praises.

2. "Thou art fairer than the children of men: grace is poured into thy lips."]—O Saviour, there is more true inward beauty in thee than in all the sons of men; yea, all the glory and excellence which they have is only derived from thee: so full of grace were thy lips, that thou spakest as never man spake.

3. "Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty."]—As thou art armed with infinite power, O thou Lord of Hosts, so let it please thee to buckle thyself to the exercise of this power, to the subduing of the many and mighty enemies of thy Church, and deck thyself with such glory and majesty as may confound thy opposers.

4. "And in thy majesty ride prosperously, because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things."]—Go thou on happily to execute the great administration of thy kingly office, in the behalf of thy Church, because of the meekness of thy person, and truth of thy word, and righteousness of thy promises and performances; and the right hand of thy power shall bring to pass strange and fearful things.

5. "Thine arrows *are* sharp, in the heart of the king's enemies: *whereby* the people fall under thee."]—Thy judgments are severely and mortally executed upon the enemies of thy Divine Sovereignty; and upon the sight thereof the people of the world are glad to humble themselves under thine almighty hand.

6. "Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre."]—The thrones of earthly princes are, like themselves, brittle and variable, and their government many times drawn aside to protect evil and depress good; but thy throne, O Saviour, is everlasting: even when heaven shall pass, it shall continue, and thy government can be no other than holy and righteous.

7. "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."]—Therefore God, even

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thy God, hath anointed thee from everlasting, as the King, Priest, and Prophet of thy Church, with that heavenly oil, whereby he hath gladded the hearts of all thy chosen people; and hath endowed thine assumed humanity with all divine graces above all mere mankind.

8. "All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad."]—As thy garments, O Solomon, are perfumed with that precious confection, which is made of the choicest odours, when thou comest out of thine ivory palaces, with which excellent fragrancies thine attendants have cheered thy heart: so it is with thee, O Saviour; thy human nature, wherewith thou art clad, is furnished with all graces and perfections, when thou descendest out of the glorious palace of heaven, whereby thou wert cheerfully enabled to perform this great work of thy mediation.

9. "Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir."]—Thou hast the honourable attendance of many noble and famous congregations, that desire and delight to wait upon thine ordinances; but the Spouse, thine holy Catholic Church, is so honoured by thee, that she is set upon thy right hand clothed with all true glory and magnificence.

10. "Hearken, O daughter, and consider, and incline thine ear; forget also thy father's house."]—And now, O daughter of Egypt, hear what I shall say to thee, in type of the true Church and Spouse of my Saviour: in lieu of so great mercy as God hath showed thee in singling thee out of the world, it is thy duty to forget the corrupt condition of thy nature, and to be aliened in thine affections from all earthly things; it is not for thee to think any more of the Egypt of this world, but to be as a stranger to all earthly vanities.

11. "So shall the king greatly desire thy beauty: for he *is* thy Lord: and worship thou him."]—So shall God take pleasure in those graces which he hath given thee thus to improve, and be graciously affected with thy holy obedience which thou justly reservest for him alone; for he is the Lord thy God, and therefore all thy worship and service is due to none but him.

12. "And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour."]—The neighbouring and yet foreign churches shall, in an acknowledgment of thy great honour and happiness, present thee with the

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service of their love and gifts of their bounty, and those that are great and famous in their reputation shall seek communion with thee.

13. "The king's daughter *is* all glorious within: her clothing *is* of wrought gold."]—Solomon's bride the daughter of Pharaoh, and Christ's Spouse the daughter of the King of Heaven, are both inwardly glorious; the one with rich embroideries, the other with excellent and heavenly graces; the one is clothed with gold, the other with the righteousness of her Saviour and with all divine virtues.

14. "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."]—Neither hath she this glory put upon her only to please and amaze the eyes of the beholders, but the main use of this goodly bravery is, that she shall appear glorious in the eyes of the King of Glory, her celestial Husband, to whom she shall be presented in this goodly habit of grace; not without the attendance of all those believing souls that appertain to that blessed train of hers.

15. With gladness and rejoicing shall they be brought; they shall enter into the king's palace."]—With unspeakable joy and triumph shall they be presented unto the throne of glory: even into that palace not made with hands, eternal in the heavens, the seat and mansion of the everliving God, shall they be brought, by the ministry and with the acclamation of the blessed angels of God.

16. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."]—This happy marriage of thine shall be blessed with multitudes of children, who shall succeed their fathers in a comfortable and during government; the issue and condition whereof shall be so large and happy, that they shall be so many kings upon earth; and all thrones shall be furnished with princes from thy loins, forasmuch as all thy spiritual children are a royal generation unto God.

17. "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."] O my God and Saviour, I, who by thy gracious inspiration have made this bridal-song unto thee, will celebrate and praise thy blessed Name to all generations, and will stir up thy people to bless and praise thee for ever and ever.

XLVI. 4. "*There is* a river, the streams whereof shall make

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glad the city of God."]—Let the sea of this world roar and be never so unquiet, the holy city Jerusalem, the type of God's Church, hath a little river, even Gihon or Kidron, whose calm and gentle streams shall abundantly refresh it: and the mystical Jerusalem hath both the waters of life, the word of the everliving God, to comfort and satisfy it here; and those living waters of life eternal in the Paradise of God, to make it everlastingly happy.

9. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in pieces; he burneth the chariot in the fire."]—He can, when he pleaseth, put an end to those broils and tyrannous oppositions and persecutions wherewith his Church is wont to be infested, and can cause the enemies thereof to be still.

XLVII. 4. "He shall choose our inheritance for us, the excellency of Jacob whom he loved."]—He hath graciously made choice of us for his peculiar people, and of the land of Canaan for an inheritance for us; and hath purchased and prepared a more glorious inheritance for us above, even the inheritance of his saints in light; and in the mean time hath graced us with all those noble privileges which are appropriated to the seed of Jacob whom he loved.

5. "God is gone up with a shout, the LORD with the sound of a trumpet."]—As the ark of God is gone with much triumph and joy to be placed in the temple of the Lord, so the Son of God is with much rejoicing of angels and men both received into his evangelical Church on earth, and afterwards taken up into the glory of heaven.

9. "For the shields of the earth *belong* unto God."]—Unto God only belongeth the safe and gracious protection of his Church and children; and he accordingly raiseth up and defendeth those princes and governors, under whose rule his Church is preserved in peace.

XLVIII. 4. "For, lo, the kings were assembled, they passed by together."]—The heathen kings, especially Sennacherib and his mighty hosts and assistants, came up against Jerusalem with menaces of utter destruction; but they stayed not long before those walls ere they were sent away with shame and slaughter.

7. "Thou breakest the ships of Tarshish with an east wind."]—As a navy by sea is dispersed by a furious east wind, so didst thou, O Lord, scatter and discomfit those mighty enemies that came up against Jerusalem.

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8. "As we have heard, so have we seen in the city of the LORD of hosts."]—According to the relation of thy former deliverances of thy people, reported to us by our forefathers, so have our eyes been witnesses of thy present rescue of our city and nation.

12, 13. "Tell the towers thereof. Mark ye well her bulwarks, consider her palaces."]—Look well, O ye beholders, upon the many and goodly towers of Jerusalem, upon her strong fortifications, upon her fair palaces; and, as thereby you shall be excited to praise God for the deliverance of so noble and beautiful a pile, so take occasion thereby to think of the splendour and glory of that heavenly Jerusalem which is above.

XLIX. 5. "Why should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?"]—Why should I fear upon any occasion whatsoever? whether it be upon the conscience of the iniquity of my own footsteps; or whether upon the prosecution of those enemies which follow me at the heels, and are ready to environ me?

7, 8. "None *of them* can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever."]—It is not in the power of the wealthy and great men of the world to ransom another man from death by all their riches and treasures; for the life of man is of greater price and value than can be countervailed by any earthly thing; and therefore this redemption is a thing not to be effected or hoped for at all.

14. "And the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."]—But, however they flourish and sway here, yet, after the long night of the grave is past, in the morning of the resurrection, the just and righteous servants of God, whom they have here trampled upon, shall so have dominion over them, that they shall sit as their judges: in the mean time all their glory and bravery shall be consumed and rot away in the dust of their grave.

20. "Man *that is* in honour, and understandeth not, is like the beasts *that* perish."]—That man who lives in outward honour and yet wants true wisdom and understanding, to know God and himself, lives as a beast, and dies as a beast, brutishly.

L. 1. "The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down of the same."]—Hear, O ye inhabitants of the earth; the great and mighty God of heaven, having taken just notice of the extreme

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depravedness of the ways of men, calls you to account of this your universal wickedness, even all the world over, from one side of the earth to the other.

2. "Out of Zion, the perfection of beauty, God hath shined."]—Behold, God hath shown himself in his holy hill of Zion, where his temple, the glory of the whole earth, standeth: there he exhibits his majesty, and thence shall he control the wickedness of men.

3. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."]—In great terror and majesty shall God declare his displeasure against the presumptuous sins of men; for he shall come attended with fire and tempest: a devouring fire shall go before him, and a fearful tempest shall be round about him.

4. "He shall call to the heaven above, and to the earth, that he may judge his people."]—He shall appeal both to the heavens and earth as the witnesses of his just proceedings with men, and their too just deservings of judgments, and as the summoners of this great appearance.

5. "Gather my saints together unto me; those that have made a covenant with me by sacrifice."]—Let that heaven and that earth, saith he, summon together before me that chosen people of mine who have made an external profession of my name, and have, by the continual use of their sacrifices, outwardly renewed their covenant with me.

6. "And the heavens shall declare his righteousness: for God *is* judge himself."]—Yea, those heavens shall not only summon his people and witness their wickedness, but shall also proclaim and declare to the world his apparent justice, both in giving his law and in exacting it of them; neither shall their hypocrisy any longer deceive the eyes of men, for now, God himself, who cannot be deluded, will unmask their wickedness before all the world.

8, 9. "I will not reprove thee for thy sacrifices, &c. I will take no bullock," &c.]—Do not think to choke me with the formalities of thine outward sacrifices: these are not the things I stand upon.

LI. 4. "Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest."]—It is only thy prohibition, O God, that can make a sin: I have sinned against men, but it is thy law that I have violated in that my offence; and if I have so carried my sin that the world takes not notice of it, yet I

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know it cannot be hid from thee; thou only, as thou canst charge me with it, so canst remit it unto me: I do therefore freely acknowledge these horrible sins of mine, that I may clearly acquit thee in thy proceedings against me: the reproof of thy prophet, the menaces of thy judgment, are too well deserved on my part: do what thou wilt with me, I must needs justify thy severe courses against me.

6. "And in the hidden *part* thou shalt make me to know wisdom."]—Notwithstanding this darkness that I have brought upon my soul by my sin, thou shalt in thy great mercy so enlighten me, that in the secret corners of my heart I shall understand that wonderful mystery of my redemption and salvation in the blood of my Saviour.

7. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."] —O, do thou then, by that precious blood, sprinkled upon my soul by a true faith, which was and is figured in the legal aspersions, cleanse me from mine iniquities; so shall I be pure and innocent in thy sight: wash me in that all-sufficient laver of the blood of my Saviour; so shall I be whiter than snow before thee.

8. "Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice."]—Do thou speak peace and reconciliation to thy servant: renew the joy of my heart in the comfortable assurance of thy forgiveness; that so my soul, which is now dejected and justly grieved for my sin, may find cause of rejoicing in thee.

11. "Cast me not away from thy presence; and take not thy Holy Spirit from me."]—Howsoever I have deserved that thou shouldest cast me off, and strip me of all the graces and gifts of thy Spirit, which thou hast blessed me with; yet, O Lord, do not thou deal thus with me, but continue me in thy presence, and continue thy graces in me.

12. "Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit."]—How can I, O Lord, be other than pensive and miserable, whilst I stand in these terms with thee? What comfort can I find till my heart be assured of thy favour? O, do thou restore to me that joy of thy Holy Ghost which I have wont to feel in the clear and evident apprehension of my salvation; and though I have made myself a slave to my sin, yet do thou free me by thy good Spirit; and thereby do thou maintain me in this happy liberty of thy service.

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16. "For thou desirest not sacrifice; else would I give *it:* thou delightest not in burnt offerings."]—O God, it is not the price or the outward ceremony of legal sacrifices that either thou takest pleasure in or I affect to rest in; else I would be glad to come to thee with thousands of rams; but these bare external rites are not the thing thou requirest.

17. "The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."]—Here is another and a better sacrifice, which I present thee withal, even a broken and humbled soul; and this I know (such is thy wonderful mercy) cannot but be very acceptable unto thee.

LII. 1. "Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually."]—O thou vain and foolish Doeg, why dost thou thus pride thyself in Saul's favour, as if thou wert now able to do what mischief thou listest? Know that there is an higher hand that can either stint thee or cut thee off at pleasure: in vain shalt thou strive against that Omnipotent Power and Goodness, which ever remains ready to assist and deliver his Church.

LIII. 1. "The fool hath said in his heart, *There is* no God."]—There is none so foolish as an obdured sinner; and that fool doth herein most approve his folly, in that (though with his mouth he dare not, yet) in his heart he hath said, There is no God: so lewd are his imaginations, desires, and affections, as if he verily thought and resolved, there is no supreme power that takes notice of and will revenge his lawless impieties.

4. "Have the workers of iniquity no knowledge?" &c.] See Psalm xiv. 4, and so for the whole Psalm.

LIV. 1. "Save me, O God, by thy name, and judge me by thy strength."]—O God, do thou save me by thy mighty power; and stand out for me in my just vindication, by thy strength.

LV. 9. "Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city."]—O Lord, do thou destroy mine enemies; and for this cause do thou divide them in their plots and consultations, that they may cross each other in their conspiracies and attempts; for I have too well seen them, apt both to devise and execute violent practices against thy Church.

12. "For *it was* not an enemy *that* reproached me; then I could have borne *it:*" &c.]—It was not an open and professed enemy that hath offered this cruel measure to me, for then I could have borne it off, and have wisely avoided it; or if I must

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needs have suffered it, I could have endured it with so much more patience, by how much I should have more expected it;

13. "But *it was* thou, a man mine equal, my guide, and mine acquaintance."]—But it was thou, O Ahithophel, a man of note, of noble rank, of great respect with me; whom I used familiarly.

14. "We took sweet counsel together, *and* walked unto the house of God in company."]—With whom I did oft communicate my counsels, as with my bosom friend; yea, whom profession of religious devotion had, as I supposed, assured to me, as my true friend; while we oft walked unto the house of God in a loving partnership of holy duties.

19. "Because they have no changes, therefore they fear not God."]—Because their posterity continues, and they find no change of their estate, no interposition of crosses and troubles, therefore their hearts are hardened against that God by whom they are insensibly blessed; neither do they stand in awe of that hand of justice whose smart they have never felt.

LVI. 3. "What time I am afraid, I will trust in thee."]—Howsoever, such as my weakness is, I cannot but be overtaken with some fear; yet my fear shall never transport me from my trust and confidence in thee; but in the midst of that my natural timorousness, I will cast myself upon thee, and repose my heart upon thy mercy.

8. "Thou tellest my wanderings: put thou my tears into thy bottle; *are they* not in thy book?"]—O God, thou takest full notice of all the persecutions that I have undergone; thou notest every step of my long and forced wanderings: O let not any of those tears which I shed be spilt in the dust; keep thou them, as most precious liquor, in thy bottle: yea, Lord, thou hast done it already; thy favour hath prevented me; thou hast set down the number of all tears in thy book of everlasting record.

LVII. 4. "My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongues a sharp sword."]—O Lord, I am beset with cruel and bloody enemies, whose hearts are inflamed with deadly malice against me; even men given over to wickedness; whose mouths are full of mischievous slanders and reproaches, wherewith they endeavour to wound me to the death.

7. "My heart is fixed, O God (*or*, prepared,) my heart is fixed: I will sing and give praise."]—O God, I do not suddenly and abruptly break forth into these praises of thy name, as a thing not

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before thought of, but I have seriously digested in my soul these my hearty thanksgivings unto thee.

8. "Awake up, my glory;" &c.]—And therefore, O thou my tongue, which is the only instrument wherewith I can express the glory of my God, be thou stirred up cheerfully to utter the praises of my gracious deliverer.

LVIII. 2. "Ye weigh the violence of your hands in the earth."]—Instead of balancing all things by justice, ye weigh them according to the violence of your own passions: that measure, which may satisfy your malice, and no other, is held sufficient.

3. "The wicked are estranged from the womb: they go astray as soon as they be born."]—Neither is this any sudden surprisal with evil, but it is a long continued habit of wickedness: their disposition hath been perverse and malicious, even from their infancy; and so they still continue, proceeding from evil to worse.

4. 5. "Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear; which will not hearken to the voice of the charmer, charm he never so wisely."]—My enemies, O Lord, are like unto serpents, and their malice like unto deadly poison: yet are they not like every serpent; some there are, which are not so crafty, and whose poison is not so deadly; but my enemies are like the asp or adder, whose venom killeth speedily; and which beside is so subtle, that, laying one ear to the earth, and stopping the other with his tail, he eludeth all the power of whatsoever incantation: so do these enemies of mine; no wholesome and holy advice can possibly fasten upon them; no threats of judgments can beat them off from their intended mischiefs.

9. "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath."]—Let their despatch be quick and sudden, even before the pot can boil with a fire of dry thorns put under it, let them be consumed: yea, God shall fetch them furiously away, as in a whirlwind; swifter than thought, in the midst of their life and the height of their strength, but in the extremity of his wrath.

LIX. 5. "Be not merciful to any wicked transgressors."]—Thou seest, O God, that these agents of Saul do maliciously persecute me: they know well enough that I am innocent, and yet they seek to take away my life: O do not thou give way to their wilful spite and rancorous malice.

6. "They return at evening: they make a noise like a dog,

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and go round about the city."]—Mine enemies are like to ravening dogs, which run about the city all day long, and only late at night come to their kennel; in the mean time barking and baying for a bone to supply their hunger: even so do mine enemies incessantly bestir themselves for my destruction.

9. "*Because of* his strength will I wait upon thee: for God *is* my defence."]—The more strong and the more malicious Saul is, the more will I look up unto thee, and cast myself upon thee for thy protection and deliverance; for thou, O God, art my sure refuge in my greatest distresses.

LX. 2. "Thou hast made the earth to tremble, &c.: heal the breaches thereof, for it shaketh."]—O God, thou seest, that through thy just judgment upon our land all things are out order; and, as it is seen oftentimes in earthquakes, here are fearful breaches made in our state by reason of our sins: O do thou heal up these breaches which our sins have made.

3. "Thou hast made us to drink the wine of astonishment."]—Thou hast made us giddy, and unable to guide ourselves, through astonishment at thy judgments; even as the man that is drunk with wine reeleth, and knows not where to place his steps.

4. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."]—O God, thou hast given to thy people an happy victory against the Syrians; and hast thereby encouraged them to depend upon thee in these assaults of the men of Edom; that thou mayest thereby be glorified in the truth of thy promises and performances.

6. "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."]—The holy God, who can never fail his promises, hath said that concerning me, wherein I will both trust and triumph: behold, he hath graciously assured me that he will perfect and accomplish this kingdom of mine which he hath begun; and that part of it which is yet withheld in the hands of Ishbosheth, Saul's son, namely Shechem and the valley of Succoth, I shall receive into my full possession.

7. "Gilead *is* mine, *and* Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver."]—As for Gilead and Manasseh, which are the utmost coasts of Canaan, they are as surely mine as if they had yielded themselves into my hands already; and as for the tribe of Ephraim, I make account of that as my chief strength, and the main power of my

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kingdom: Judah, as by God's appointment and prediction was foreordained, is the tribe of authority, which shall give laws to Israel.

8. "Moab *is* my washpot; over Edom will I cast out my shoe; Philistia, triumph thou because of me."]—And as for the bordering but malignant nations of Moab, Edom, and Philistia, I shall subdue them at pleasure, and destine them to those base offices they are worthy of: Moab shall be as a pot of earth to wash my feet in, which I shall soon after break into sherds; over Edom I will trample and insult, as it hath scornfully insulted upon God's people; and thou, Philistia, do thou now domineer and proudly tyrannize over God's Israel as thou hast hitherto done, and, if thou find cause, continue thy triumphs.

9. "Who will bring me *into* the strong city? who will lead me into Edom?"]—Who but thou, O Lord my God, wilt bring me into those cities of strength which pertain to Edom? Thou canst, and thou wilt give me victory over those proud neighbours.

LXII. 9. "Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity"]—Certainly man, of what degree or estate soever, is mere vanity, and utterly deceitful in the trust that is put in them: let vanity be laid in one end of the scales and man in another, man shall be found lighter than vanity itself.

10. "Trust not in oppression, and become not vain in robbery," &c.]—O then, trust not in that wealth and greatness which is gotten by oppression and violence; for ye shall find no solid comfort and stay therein.

LXIII. 9. "Those *that* seek my soul to destroy *it* shall go into the lower parts of the earth."]—Those that maliciously persecute me shall, by thy just hand, be brought down into the grave.

10. "They shall fall by the sword: they shall be a portion for foxes."]—They shall fall by the sword of the enemies, and be left in the field unburied, as a prey to wild beasts.

LXIV. 6. "And the heart *is* deep."]—They have plotted secret devices against me, according to the depth of their malice and the height of their skill.

LXV. 3. "Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away."]—O God, they are our iniquities that stand in the way of thy mercies, and prevail strongly against all the endeavours of my reformation; but, O Lord, do thou both mercifully forgive and powerfully remedy our offences.

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5. "*By* terrible things in righteousness wilt thou answer us, O God."]—O God, thou, in thine infinite justice, wilt answer the prayers and supplications of thy Church in marvellous deliverances, and in fearful plagues upon thine enemies.

8. "Thou makest the outgoings of the morning and evening to rejoice."]—Thou glorifiest thyself by the constant succession of the day and night; and causest all the inhabitants of the earth, from the sunrising to the setting of the sun, to rejoice and sing unto thee, for the great works that thou hast done.

9. "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water."]—After a faint and barren drought, thou graciously condescendest to send down a fruitful rain upon the face of the earth: thou greatly enrichest it with plentiful floods sent out from God, out of the clouds of heaven.

LXVI. 12. "Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*."]—Thou hast caused us to be miserably trampled upon by our scornful and imperious enemies; and hast put us to all manner of hard trials: there is no afflictive element which we have not passed through by thy just sufferance and ordination; but at last thou hast put an end to our troubles, and hast settled us in a quiet plenty.

18. "If I regard iniquity in my heart, the Lord will not hear *me*."]—If I give myself over to wickedness, I have no reason to expect favour from my God: how should I look for other than that he should mark me out for vengeance?

LXVIII. 1. "Let God arise, let his enemies be scattered," &c.]—Thy presence, O God, is with thine ark: as that ark of thine is now upon the remove, after a long rest: so do thou, O Lord, arise, after thy seeming silence and repose, and let thine enemies be discomfited and confounded.

4. "Extol him that rideth upon the heavens by his name JAH," &c.]—Extol him that moves, and rules, and governs the heavens by his mighty power; and dwells in that inaccessible glory: praise him, in that his infinite and absolute being which he hath within himself, without all relation and dependence; and in that bounty whereby he communicates a being to all his creatures.

6. "God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*."]—He giveth plentiful issue to those that were childless,

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and delivers the captive out of their thraldom; as, contrarily, those that are rebelliously wicked, however they might seem fast rooted in a rich patrimony, he sends away into want and exile.

7. "O God, when thou wentest forth before thy people, when thou didst march through the wilderness."]—O God, what noble demonstrations hast thou given of old to us thy people and our forefathers, of thy power and providence; when thou wentest before thy people, in a pillar of cloud and fire, through the wilderness.

8. "The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel."]—Both in the heavens and the earth didst thou show marvellous tokens of thy mighty protection and gracious care for thy people: all the course of nature seemed to be miraculously altered to set forth thy power: mount Sinai itself shook at thy presence in the delivery of thy law.

11. "The Lord gave the word: great *was the* company of those that published *it*."]—The Lord gave abundant matter of celebration and thanksgiving, and there wanted not store of messengers to publish his victories, or of damsels of Israel to applaud them in their songs and minstrelsy.

12. "Kings of the armies did flee apace: and she that tarried at home divided the spoil."]—The kings of the nations, who led forth their armies against Israel, were glad to flee apace for their lives; and the spoil was so great, that the women who stayed at home had their shares in the division of it.

13. "Though ye have lien among the pots, *yet shall ye be like* the wings of a dove covered with silver, and her feathers with yellow gold."]—Though ye have lien, like the drudges of the camp, in the hearths and sooty ranges of your tents, and thereby are soiled and deformed, yet, by God's merciful deliverance, the case shall be so altered, as that ye shall be fair and beautiful, like a pleasantly-coloured dove, whose feathers are as overlaid with gold and silver.

14. "When the Almighty scattered kings in it, it was *white* as snow in Salmon."]—And howsoever God's Church seemed to be overcast with darkness of discomfort, while tyrants oppressed her, yet now the Almighty hath subdued and put to flight the enemies thereof, it was white and glorious, like to the hill of Salmon, of itself dark and shady, when it is covered with snow.

15. "The hill of God *is as* the hill of Bashan; an high hill *as*

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the hill of Bashan."]—Sion, which is God's hill where he pleaseth to dwell, may well compare with the fruitful hill of Bashan; in height if it may equal it, in dignity and privilege it is much above it.

16. "Why leap ye so ye high hills? *this is* the hill *which* God delighteth to dwell in."]—Why do ye so proudly vaunt yourselves, O ye mighty mountains of the earth? ye are all of no value to this hill, where the God of heaven hath chosen to put his name.

17. "The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in his holy *place*."]—The great Lord of Hosts is attended with thousand thousands of heavenly angels, which are the chariots of defence for his Church; powerful, irresistible; and, as he was waited on by these innumerable angels on mount Sinai, at his majestical delivery of the Law, so he is now attended with them, though invisibly, in his holy hill of Sion, where he manifesteth his gracious presence to his people.

18. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, even the rebellious also, that the LORD God might dwell *among them*."]—O Saviour, thou art gloriously ascended up unto thine highest heavens, having first happily triumphed over all thine enemies, and dragged them captive after thee; and, immediately after that glorious ascension, thou hast sent down thy spirit upon men, in the miraculous gifts thereof; which thou hast bountifully shed abroad, even upon those that were formerly rebellious against thee, that even by them, thou, O Lord, mightest magnify thyself in thy gracious inhabitation in them.

20. "Unto GOD the Lord *belong* the issues from death."]—Unto this Almighty Lord, who is the God of spirits, do belong all the passages, both to and from death: he can deliver his from it, he can bring his enemies into it, as seemeth best unto him.

22. "The Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea."]—The Lord hath said, Ye well know what deliverances I have wrought for my people; how I caused them to pass through and conquer the country of Og, the great king of Bashan; and how I led them through the Red sea, in a miraculous fashion: my hand is not shortened: I will still work the very like deliverances for my people.

23. "That thy foot may be dipped in the blood of *thine* ene-

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mies, *and* the tongue of thy dogs in the same."]—That, as it was in the destruction of the Egyptians, and in the conquest of Bashan and those other proud heathens, so again, thou mayest rejoice in the utter debellation and destruction of them that oppose themselves spitefully against the church and kingdom of Christ, so as thou mayest trample in their blood, and thy dogs may lick it up.

24. "They have seen thy goings, O God: *even* the goings of my God, my King, in the sanctuary."]—O God, all thy people have seen, and rejoice to see, with what exultation and spiritual triumph, thou, my God and King, in that thy holy ark, when it marched from the house of Obed-Edom, wentest up towards thy sacred tabernacle.

26. "*Even* the Lord, from the fountain of Israel."]—Bless ye the Lord in the congregation of his people, all ye that flow from that plentiful fountain of Israel.

27. "There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali."]—There are the tribes of Israel, ready and zealous to attend upon God: Benjamin, the least of all the tribes, is not the least forward; but, together with their ruler, presents himself to this service: Judah, the royal tribe, with their noble leaders, strives to be seen in the front of this glorious train: and Zebulun and Naphtali, though most remote in situation, yet in this holy solemnity are not behind their fellows; but they and their princes put forth themselves, to celebrate this holy and happy procession of God's ark.

28. "Thy God hath commanded thy strength."]—O Israel, thy God hath decreed power and sovereignty unto thee; so as, notwithstanding all oppositions, thou shalt be strong and mighty.

29. "Because of thy temple at Jerusalem shall kings bring presents unto thee."]—When thou shalt have established thy temple at Jerusalem, the kings of the earth round about thee shall come thither, and offer presents and sacrifices there unto thy name.

30. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war."]—O Lord, do thou confound those professed enemies of thy Church, both their great patrons and abettors, as also their servile and ignorant followers; and humble thou them so far as till they shall submit themselves to thy spiritual government, and

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yield their homage and tribute unto thy Son Christ: and as for such as take pleasure in blood, and exercise wilful hostility against thy people, do thou utterly destroy them and their designs.

31. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands to thee.]—The Gentiles shall come in, and yield subjection to thee, even those (which are most unlikely) from the loins of Cham, the princes of Egypt and Ethiopia; these shall sue to be received into the bosom of the Church.

LXIX. 2. "I sink in deep mire, where *there is* no standing."] —O God, I am ready to be utterly swallowed up with the evils which are come upon me: I find not any ground of comfort to rest my soul upon.

12. "They that sit in the gate speak against me."]—The rulers and men of authority stick not to raise slanderous suggestions against me.

22. "Let their table become a snare to them."]—Let all those comfortable helps which thou hast given them here be, in thy just judgment, turned into so many temptations, and occasions of their fall.

23. "Let their eyes be darkened, that they see not; and make their loins continually to shake."]—Let the eyes of their understandings be so darkened, that they may not see the things belonging to their peace; and as thou blindest their judgment, so do thou also weaken their strength, that they may be no less unfit for action.

27. "Add iniquity unto their iniquity: and let them not come into thy righteousness."]—Do thou so far give them over to the lawless desires and counsels of their own hearts, that they may add sin to sin until their measure be full, and may not recover themselves by a seasonable conversion unto thee.

28. "Let them be blotted out of the book of the living, and not be written with the righteous."]—Take them away by some sudden judgment from among the living: let not their names be recorded among thy faithful servants here or thy saints above.

LXXI. 7. "I am as a wonder unto many."]—There are many that gaze upon me in this my distressed condition, as if I were some uncouth monster, some rare spectacle of thy displeasure.

16. I will go in the strength of the Lord God."]—I will go on through the power of him that enables me to glorify my God, and to win due praises to his name.

LXXII. 1. "Give the king thy judgments, O God, and thy

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righteousness unto the king's son."]—O God, thou by whom kings reign, as thou hast called me, and my son Solomon after me, to the government of this kingdom, so do thou enable both me, for that little time I have to live, and him, in an happy succession to me, with those gifts of wisdom and knowledge, as also of justice and holiness, that are fit for so great a service.

2. "He shall judge thy people with righteousness, and thy poor with judgment."]—Let him govern thy people justly and uprightly, and even the poorer sort of them unpartially and wisely.

3. "The mountains shall bring peace to the people, and the little hills, by righteousness."]—The very mountainous parts of the land which used to be most barren, shall, under his peaceable and righteous government, yield an happy and joyful increase to their owners.

5. "They shall fear thee as long as the sun and moon endure."]—O thou Saviour of men, whose type my son Solomon shall be, men shall serve and devoutly worship thee so long as the sun and moon shall shine upon the earth.

6. "He shall come down like rain upon the mown grass."]—He shall be gentle and mild in his administration, and sweet and gracious in his heavenly doctrine, which shall distil upon the hearts of men as the still and gentle rain falls upon the mown grass; so plausibly, so refreshingly.

8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."]—As the dominions of Solomon shall be large and spread far, so shall their extent be but a shadow of that unlimited kingdom which pertains to the great Messias whom he figureth: for behold, all the nations of the earth, even from one end thereof unto the other, shall yield their subjection to his spiritual kingdom.

9. "They that dwell in the wilderness shall bow before him."]—Even those that are yet the most barbarous and savage people, shall submit themselves to the sceptre of his kingdom.

10. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts."]—The heathenish princes of remotest countries, yea, even those that are by the broadest seas divided from the firm lands, shall acknowledge the sovereignty of Christ; and, as in type, the queen of the south shall come to hear and admire the wisdom of Solomon, not without rich gifts in her hand, so shall all the far distant kings

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and princes of the world come in and acknowledge their homage to this King of kings.

15. "And he shall live, and to him shall be given of the gold of Sheba," &c.]—He shall live for ever, whenas all earthly princes shall lay down their corruptible crowns in the dust; and so shall his devout clients be affected to him, that they shall think their richest treasures fittest to be presented to him.

16. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."]—His blessing shall make the earth exceedingly fruitful; insomuch as one handful of corn sown upon those very hills, which might carry the suspicion of barrenness, shall grow to a marvellous increase; and with a plentiful ear shall yield so large and strong a stalk, that with the motion of the wind it shall shake cedar-like.

LXXIII. 4. "*There are* no bands in their death."]—There is neither pangs of body nor remorse and terror of soul in their death.

7. "Their eyes stand out with fatness."]—They are pampered with the delicacies and pleasures of the world; they are full fed and too well-liking.

10, 11. "Therefore his people return hither: and waters of a full *cup* are wrung out to them. And they say, How doth God know?"]—Therefore God's own people and dear children come to this pass, seeing that they are exercised with store of afflictions, while the wicked prosper as to say, Doth the God of heaven take notice of these things, &c.?

15. "If I say, I will speak thus; behold, I should offend *against* the generation of thy children."]—If I should yield to these weak thoughts, surely I should do wrong to the happy estate of thy faithful ones.

16. "When I thought to know this, it *was* too painful for me."]—When I looked into the ground of this complaint, I found it was too deep for me by my own natural discourse to search into;

17. "Until I went into the sanctuary of God."]—Until I betook myself to inquire into the holy will of my God revealed by his prophets.

18. "Surely thou didst set them in slippery places."]—Surely thou hast so contrived it, that these wicked men, howsoever their places be high, yet they are slippery and such as they shall never be able to hold their feet in, but must needs fall down into everlasting perdition.

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20. "*So*, O Lord, when thou awakest, thou shalt despise their image."]—So, O Lord, when thou stirrest up thyself to execute judgment, thou shalt show how little thou reckonest of this vain fancy or dream of the wicked man's prosperity.

22. "So ignorant *I was, as* a beast before thee."]—So ignorant was I, and so brutish in my misconceits of these prosperous conditions of wicked men.

23. "Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand."]—Notwithstanding, thou hast not taken advantage of my infirmities, but renewest thy favours upon me continually; and keepest both my heart and my steps aright with thee, and hast by thy mighty power upheld me from miscarrying under this temptation.

LXXIV. 3. "Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary."]—O God, do thou stir up thyself to work the perpetual desolations of thy enemies; trample them so down that they may never rise up again: come speedily, and take notice of all that mischief which the enemy hath wrought against thy sanctuary.

4. "Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs."]—Thine enemies insult and triumph in scorn of thy holy assemblies, and display proudly the monuments of their idolatry and despite of thy worship to the world, that all men may applaud their success and witness thy dishonour.

5. "*A man* was famous according as he had lifted up axes upon the thick trees."]—It was heretofore thought an employment of much honour and merit in those men who did cut down and square the timber trees for the building of thy holy sanctuary.

6. "But now they break down the carved work thereof at once with axes and hammers."]—But now it is come to that pass, that every man thinks himself to deserve most thanks that can do most havock to thine holy place; that can most spitefully demolish the walls and break down the goodly ceilings and curious ornaments of thy temple.

9. "We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long."]—We have no testimonies left us any more of God's gracious presence with us: he hath so withdrawn himself, as that we have none of the wonted evidences of his favour to us: we have no prophet of whom we might ask counsel of God's purposes towards us,

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and be informed how long we shall groan under this grievous calamity.

13. "Thou brakest the heads of the dragons in the waters."]—Thou didst confound the great and mighty enemies of thine Israel in the Red sea.

14. "Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness."]—Thou didst destroy the great princes of Egypt, and gavest their flesh to be a prey unto wild beasts and ravenous fowls.

15. "Thou didst cleave the fountain and the flood: thou driedst up mighty rivers."]—Thou cleavedst the rock in sunder, and broughtest out a fountain from thence, which flowed forth in plentiful streams; thou driedst up the great river of Jordan, that it might give free passage to thy people through the channels thereof.

LXXV. 2. "When I shall receive the congregation I will judge uprightly."]—When I shall, in thine appointed time, take upon me the charge of thy people, I will rule them justly and unpartially.

3. "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it."]—Both the whole world, and thy Church in special, are full of troubles and dangerous affrights: it is I, whom thou hast from all eternity ordained to be a Mediator betwixt thee and it, that sustain and uphold it from ruin.

8. "For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*."]—God hath set to every man his measure of sorrow and affliction; and to the wicked he hath determined very grievous plagues and sufferings, which they must of force undergo: and if his children drink of the clear wine of this bitter cup, they which are his enemies shall drink of the lees and dregs thereof, and shall be judged in his extreme displeasure.

10. "All the horns of the wicked also will I cut off."]—The proud strength and power of wicked men, wherein they boast themselves, shall be abated and utterly disappointed, to their shame.

LXXVI. 3. "There brake he the arrows of the bow, the shield, and the sword, and the battle."]—There did he discomfit the mighty host of Sennacherib; and confounded them in their military projects, and defeated their bloody executions.

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4. Thou *art* more glorious *and* excellent than the mountains of prey."]—O God, thou showedst thyself more mighty than all the forces of those Assyrians which dwell upon the mountains; yea, than the strongest powers upon earth, though seconded with the advantage of the steep and rocky mountains.

5. "The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands."]—The mighty warriors that came up against Jerusalem are spoiled, and have slept their last sleep, even in death; neither could any of those great champions be able to resist the destroying angel.

10. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."]—Thou canst and dost so order the matter, that from the spite and malice of thine enemies thou shalt take occasion to win praise and glory to thy name; even their mischief shall, in despite of them, glorify thee; in that those judgments, which their malice draws from thee, shall cause others to acknowledge and magnify thy power and justice: and for the sequel, thou canst and wilt so restrain their power and tyranny, that they shall do no further mischief to thy people.

LXXVII. 2. "My sore ran in the night, and ceased not."]—My pain of body and the sorrow of my soul continued upon me without any intermission.

3. "I remembered God, and was troubled."]—I looked up to God, and remembered him, who is the God of comfort, in whom I was wont to find relief; and yet now my remembrance of him added to my trouble, in that I could not feel that aid and consolation from him which I expected, but rather found his countenance hid and estranged from me.

6. "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search."]—I call to remembrance those songs of praise which I have heretofore made unto thee in the deepest night of mine afflictions. I reasoned with myself; my soul made diligent search into the experiments of thy former mercies.

10. "And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High."]—Thus I said, but I took myself in the manner, and corrected my own error, and found that it was nothing but my infirmity that I gave way to this temptation: but now I will stir up my drooping heart, and recall the thought of those many and ancient favours which the bountiful hand of God hath heaped upon me of old.

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13. "Thy way, O God, *is* in the sanctuary."]—Thy counsels and judgments, O God, are hidden from our reach: thou hast reserved them to thyself in the cabinet of heaven: it is fitter for us to adore than search them.

16. "The waters saw thee, O God, the waters saw thee; they were afraid."]—The waters of the Red sea and of Jordan were sensible of thy divine presence and power, O Lord; and, as if they had been afraid of thee, they ran away, and divided themselves into several courses.

17. "Thine arrows also went abroad."]—Thy lightnings were shot forth of thy clouds, as so many arrows out of thy bow; and thine hailstones were as so many bullets sent out from thence upon thine enemies.

19. "Thy way *is* in the sea, and thy path in the great waters."]—Thou showedst thy power in going before thy people and making way for them through the midst of the sea; which is only subject to thy sovereign command, and either stands or moves according to thy will.

LXXVIII. 9. "The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle."]—Ephraim, which was the chief of the ten revolted tribes of Israel, though they were well armed, and furnished with those weapons which might gall the enemy afar off, yet, as a punishment from God upon them, they cowardly fled before the enemy, and gave a foul example of base flight to the rest of their brethren.

10. "They kept not the covenant of God, and refused to walk in his law."]—They, with their revolted associates, kept not the covenant which God had made with them, but turned aside to follow Jeroboam in his wicked idolatry; forsaking the law and temple of their God.

12. "*In* the field of Zoan."]—In the territories that belong to Zoan, a chief city of Egypt, and the court of Pharaoh; where those miraculous works would be so much more noted.

25. "Man did eat angels' food."]—Man did eat of that bread which descended from heaven, the glorious mansion of angels.

49. "By sending evil angels *among them.*"]—By giving them over into the power of evil angels, which are the executioners of God's wrath; so as by their hand, many of those judgments which were inflicted upon Egypt were wrought.

54. "He brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased."]—He brought

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them into the possession of this promised land, where he hath placed his sanctuary; and to this holy hill of Sion, which he hath chosen to that purpose, having cast out the Jebusites who formerly possessed it by his mighty power.

60. "So that he forsook the tabernacle of Shiloh," &c.]—So that he forsook that tabernacle of his, which was pitched in Shiloh; and had no further respect to that chosen place.

61. "And delivered his strength into captivity, and his glory into the enemy's hand."]—And withal gave up his very ark, which was the strength and glory of Israel; and that sign of his presence, whereby he manifested his strength and glory to Israel; that ark did he give up into the hands of the Philistines.

65. "Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine."]—Then the Lord, who seemed to sleep while he winked at the captivity of the ark, roused up himself to a revenge of these insolencies of the Philistines; and laid about him, as some mighty giant, whose spirits are cheered with abundance of wine, dealing judgments on all sides.

66. "And he smote his enemies in the hinder parts: he put them to a perpetual reproach."]—And he smote the Philistines with a grievous and shameful disease in their hinder parts; even with sore emerods, to their great pain and reproach.

67. "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:"]—Moreover he refused to dwell any longer in Shiloh, which was in the tribe of Ephraim, the son of Joseph, where his ark had long sojourned:

68. "But chose the tribe of Judah, the mount Zion which he loved."]—And made choice to fix himself at Jerusalem, within the tribe of Judah; even upon mount Sion, which he hath preferred to all the earth.

LXXX. 1. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth."]—O thou great Ruler and Protector of thy people Israel; thou, that both guidest and defendest the posterity of Joseph, as a good shepherd doth his flock; thou, that art graciously wont to manifest thy presence in thy mercy-seat, which is between the wings of the cherubims; look down graciously upon us, and show thy power in our deliverance.

2. "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us."]—Before those holy remainders of the tribes of Ephraim, Benjamin, and Manasseh, which still held

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close unto thee, notwithstanding the miserable defection of their brethren, even before these thy faithful servants, stir up thy strength, and work our deliverance.

8. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it."]—Thy Church of Israel is some generous and pleasant vine, which thou hast brought out of that barren and hard soil of Egypt; and, having cast out the Canaanites, which were the wild and natural plants of this place, hast here set, in this good land of thy promise.

13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it."]—The heathenish tyrants, that came up from Babylon and Assyria in open hostility to thy people, have made havock of this thy vineyard, having rooted up the plants, and torn down the branches of it; and their wicked complices and followers devour the grapes thereof.

15. "And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself."]—Be gracious to thy whole Church, and especially to that thine anointed servant, whom thou hast set over thy people, and advanced for the defence of thine own cause, and the safeguard of thine inheritance.

17. "Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself."]—Do thou prosper and bless the great work of thy dear and powerful Messiah; even that Son of man, that Son of God, that God and man, whom thou hast set apart for this blessed work of mediation, and furnished with power and graces fit for so glorious an employment.

LXXXI. 3. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast days."]—Do ye testify the inward joy of your hearts, by all kinds of melody, and especially by the loud noise of trumpets; such as wherewith ye celebrate the feasts of the new moons, and other set and solemn festivities.

5. "This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt."]—This he ordained to be observed of all the tribes, and especially those that are the ringleaders of the rest, even the posterity of Joseph; when he led his people along from the land of Egypt through the wilderness.

7. "I answered thee in the secret place of thunder."]—I answered thee really out of the clouds; from whence I sent thunder and lightnings and hailstones upon thine enemies.

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7. "I proved thee at the waters of Meribah."]—I made proof of thee, whether thou wouldest meekly and faithfully attend upon my providence, and keep my commandments, even at those waters which justly had their name from that strife which thou hadst with my servant Moses.

16. "With honey out of the rock should I have satisfied thee."] See Deut. xxxii. 13.

LXXXII. 1. "God standeth in the congregation of the mighty; he judgeth among the gods."]—God is present in the counsels of the great rulers of the earth; he surveyeth all their actions and consultations, and passeth judgment upon them accordingly.

5. "All the foundations of the earth are out of course."]—All things are out of order, good laws are violated, authority is contemned, men are lawless.

6. "I have said, Ye *are* gods; and all of you *are* children of the most High."]—I have said of the great rulers of Israel, Ye are as the angels of God to the people; yea, as God's own deputies upon earth; yea, as earthly images of God; and ye are all in a peculiar manner chosen and respected of the Almighty.

7. "But ye shall die like men, and fall like one of the princes."] —But ye shall die like other men; there shall be no difference betwixt you and those other heathen princes which know not God, in respect of the necessity and ways and manner of your death and dissolution.

LXXXIII. 3. "And consulted against thy hidden ones."]—They have laid their heads together, and consulted how they may root out thine holy seed; those whom thou hast in thy secret counsel chosen for thy own, and whom thou hast taken upon thee to protect.

6. "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;"]—Those of the posterity of Esau and Ishmael, and of Lot and Hagar, which aught, in regard of nearness of blood, to favour and join with the other issue of Abraham and Jacob, they do yet conspire altogether against them, &c.

7. "Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;" &c.]—And are in confederacy with the other neighbouring nations, which profess and exercise hostility against thy people Israel.

9. "Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:"]—Do thou utterly defeat and destroy them, as thou didst the Midianites and their five kings;

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as thou didst Sisera, the general of Jabin's host, and his strong army, at the brook and valley of Kison:

10. "*Which* perished at Endor: they became *as* dung for the earth."]—Which perished in the plains of the city Endor, near to that famous river of Kison; and left their carcasses upon the earth, for a prey to the fowls and compost to the soil.

11. "Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna."]—Make their princes and nobles like unto those princes of the Midianites which Gideon pursued and slew.

13. "O my God, make them like a wheel; as the stubble before the wind."]—Do thou whirl them away, and all their projects and attempts, and scatter them as stubble before the wind.

LXXXIV. 3. "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts:"]—O God, how do I, in this my exile, envy those little familiar birds, the sparrow and the swallow, which are allowed to find out quiet nests for themselves and their young, in the houses of men; yea, near unto thy very altars, O Lord of hosts; while I am driven away, and not suffered to enjoy the benefit and comfort of thine house!

6. "*Who* passing through the valley of Baca make it a well; the rain also filleth the pools."]—Who cannot be discouraged in their journey towards the holy tabernacle, by all the difficulties of the way; for, though they pass through a dry and barren desert, yet there doth their comfortable resolution make a well of refreshing, and afford them sweet and pleasant showers; in that their heart is possessed with the expectation of that blessing which they shall be partakers of in that holy mountain.

7. "They go from strength to strength, *every one of them* in Zion appeareth before God."]—And therefore they go on, cheerfully gathering strength and courage in the way, until they come into the presence of the Lord, in his temple, upon the hill of Zion.

10. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."]—I would rather choose to be in the lowest and basest room within thy holy tabernacle, than to be settled in whatsoever dignity out of the bounds of thy Church.

11. "For the LORD God *is* a sun and shield."]—For the Lord God is the author and fountain of all good and comfort that can befall his children, and the protector and defender of them from all those evils which they might be incident into.

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LXXXV. 8. "He will speak peace unto his people, and to his saints: but let them not turn again to folly."]—God will be exceeding gracious, no doubt, unto his people, both in his remission and blessings; but let them take heed that they keep steadfast unto him; and that they be not foolishly miscarried again into idolatry, and other such grievous offences, as whereby they may justly forfeit his favours.

10. "Mercy and truth are met together; righteousness and peace have kissed *each other*."]—The kingdom of Christ, under the Gospel, shall be exceeding glorious and happy; for therein the mercy and truth of God will approve themselves to be fully accorded: in that both God will be found true, in the making good of his decreed threats of death to sinful man; and also merciful in saving mankind, lost by sin, through the blood of the Redeemer: and in men answerably shall righteousness and peace embrace each other; for that upon this imputed righteousness of Christ, joined with true inward sanctification, shall follow an happy peace both with God and with our own consciences.

11. "Truth shall spring out of the earth; and righteousness shall look down from heaven."]—By the effects wrought upon men here on earth shall God make good the truth of his pronises; and righteousness, which is the free gift of God to men, shall descend from above.

13. "Righteousness shall go before him; and shall set *us* in the way of his steps."]—His servants shall walk before him in holiness and righteousness, and shall by these graces be directed in all the ways of his commandments.

LXXXVI. 8. "Among the gods *there is* none like unto thee, O LORD."]—Amongst those that are falsely called gods, O Lord, there is none that is like unto thee; there is no less difference than between that which is nothing and infinite.

17. "Show me a token for good; that they which hate me may see *it*, and be ashamed."]—O Lord, do thou give some good and sensible proof of thy merciful respect to me; such as whereby mine enemies may be convinced, and may with shame confess their error, while they spitefully said, There is no help for him in his God.

LXXXVII. 1. "His foundation *is* in the holy mountains."]—God hath founded his city Jerusalem and his holy temple upon the mountains which he hath chosen.

2. "The LORD loveth the gates of Zion more than all the

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dwellings of Jacob."]—The Lord taketh more pleasure to dwell in his tabernacle and his temple on Zion hill than in all the rest of the land of Judah or Israel.

4. "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there."]—I rejoice to see that the Church of God shall not always be confined to these narrow bounds of Judea, but that it shall extend itself to all nations: insomuch as I make account of the most unlikely nations of Egypt and Babylon to be admitted into the bosom thereof; and even amongst the most spiteful Philistines, and the Tyrians and Ethiopians, there shall be sons born unto God.

5. "And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her."]—And Zion, the true spiritual Zion, shall be so enlarged, that it shall be said of every professed Christian that he was born in her; and God shall so establish her, that the gates of hell shall not prevail against her.

7. "All my springs *are* in thee."]—All the living waters of true comfort, all graces, and all salvation, are to be found in thee only (viz. the Church of God).

LXXXVIII. 5. "Free among the dead."]—I am as a man already admitted into the society of dead men, free and perfectly acquitted from all the cares and affairs of this life.

10. Shall the dead arise *and* praise thee?"]—Shall the dead arise out of their graves, and live here among men, and celebrate thy praises?

12. "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"]—Shall notice be taken of thy wonderful works in the grave? and shall the dead carcasses, in that estate of death where all these earthly things are forgotten, be sensible of thy righteous dealings with the living?

15. "I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted."]—My trials and sufferings, as they have been grievous, and such as have brought me to the very brink of the grave, so they have been also long and tedious; for even from my youth up hitherto have I been exercised with them; and besides the sense of evils, the fear and expectation of them hath been and is no small torment and distraction to me.

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LXXXIX. 2. "For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens."]—After all my troubles, I came to this resolution; Thy mercy, O Lord, is as some goodly structure, which thou wilt never leave to build up (till thou have finished it) so firmly that it shall stand for ever; thy faithfulness in making good all thy promises is as surely established as the very heavens themselves.

10. "Thou hast broken Rahab in pieces."]—Thou hast overthrown the proud Egyptian in the Red sea.

12. "The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name."]—Thou hast made all the coasts of heaven: the north and the south are created by thee: Tabor that is in the west, and Hermon towards the east, do rejoice in thee, and acknowledge thy power.

15. "Blessed *is* the people that know the joyful sound."]—Blessed are the people whose ears are inured unto the cheerfnl sound of the sacred trumpets of God in their solemn feasts and sacrifices.

19. "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty," &c.]—Thou spakest by way of vision to thine holy prophet Samuel, and after him to Nathan thy prophet, and saidst, I have ordained to give help and victory unto my people by my strong and mighty champion David.

25. "I will set his hand also in the sea, and his right hand in the rivers."]—I will establish his rule over those which dwell on the sea coast, and from the river Euphrates to the land of the Philistines; so as both the Red sea, and the Mediterranean, together with the rivers of Euphrates, Jordan, and the rest within that compass, shall be swayed by his sceptre.

27. "Also I will make him *my* firstborn, higher than the kings of the earth."]—As he whom thou, O David and Solomon, dost represent as types of him to come is the firstborn of every creature, and in all things hath the preeminence; so thou, in figure of him, shalt be advanced to the honour of the highest prince upon earth, having therein the true privilege of primogeniture.

33. "Nevertheless my lovingkindness will I not utterly take from him," &c.] See 2 Sam. vii. 14.

36, 37. "His throne shall be as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven."]—The spiritual government of Christ the Son of David,

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shall continue as firm and steadfast as the sun and moon, and those other heavenly bodies, which are the faithful witnesses of God's unfailable power and providence.

39. "Thou hast made void the covenant of thy servant; thou hast profaned his crown *by casting it* to the ground"]—But now, as if thou meantest to reverse and recant that word of thine, and to frustrate the covenant with thine Anointed, thou hast for the time suffered his crown to be pulled off his head and to be cast upon the ground, and his government to be openly despised.

XC. 11. "Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath."]—O Lord, who is able conceive how fearful a thing thine anger is? and yet, it is fit to tremble at the conceit thereof; for, according as men do more or less tremble at thy judgments, so dost thou more or less execute them.

13. "Let it repent thee concerning thy servants."]—Call back those evils which are threatened, and, as it were, gone out against thy servants; and do, as we men are wont, when we repent of our actions, forbear to punish us thy servants any more.

XCI. 1. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."]—He that puts himself under the protection of the Almighty shall be sure to be safely preserved under the shadow of his wings.

3. "Surely he shall deliver thee from the snare of the fowler *and* from the noisome pestilence."]—He shall deliver thee from those secret dangers, which the craft of devils or men has devised to entangle thee in, and from the fearful and noisome contagion of the pestilence.

5. "Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;"]—Thou shalt be freed from the fear of either secret or open evils, whether by day or by night, inward or outward; from all the violent machinations of enemies; and from the immediate judgments of God, that strike swiftly and insensibly:

6. "*Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday."]—Thou shalt not be afraid of that plague of pestilence that infecteth secretly, and spreadeth insensibly, and yet destroyeth openly, and, where it rageth, leaves the footsteps of death to be lamentably viewed at midday.

7. "A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee."]—In a common mor-

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tality, God shall make a difference betwixt his own and others: for his own, save where and when he sees it best for them to suffer and hath decreed their advantage by the stroke, he shall save and preserve them, so as while many thousands fall on each hand of them, yet they shall be free.

11. "For he shall give his angels charge over thee, to keep thee in all thy ways."]—So great is his care of the good of his children, that, besides his own immediate protection, he shall give charge to his most glorious creatures, the angels of heaven, and that not to one, but to many of them, to attend upon their persons and ways.

13. "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot."]—Thou shalt be delivered from the danger and annoyance of whatsoever creatures may be hurtful unto thee, whether by their violence or by their venom; so as the most fierce or the most poisonous shall be trampled upon by thee without harm.

XCII. 13. "Those that be planted in the house of the LORD shall flourish in the courts of our God."]—Those that are truly planted in God's Church, being rooted in a lively and steadfast faith, shall flourish and spread forth into a fruitful profession, to the glory of their God, and benefit of others, and their own happiness.

XCIII. 3. "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves."]—The great waters roar loud; and the combined multitude of the enemies of thy Church, O Lord, make great noises of threats, and furious attempts against thee and thy people.

4. "The LORD on high *is* mightier," &c.]—But the Lord on high can allay and quiet them at pleasure.

XCIV. 19. "In the multitude of my thoughts within me thy comforts delight my soul."]—In the multitude of the sad and perplexed thoughts of my heart, the comforts of thy word and Spirit have cheered up my soul.

20. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"]—Wilt thou, O Lord, have any thing to do with, or give any supportation to, the tyrannical government of wicked persecutors, which do enact sin and mischief, countenancing it both by their example and authority? No, thou hatest them and their devilish courses.

XCVII. 2. "Clouds and darkness *are* round about him."] See 2 Sam. xxii. 12.

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3, 4. "A fire goeth before him. His lightnings enlightened the world."] See 2 Sam. xxii. 9, 13, 14.

11. "Light is sown for the righteous, and gladness for the upright in heart."]—There is much joy and happiness laid up in store for the godly man, howsoever it do not yet make any show to carnal minds: the seed of their comfort lies under the clods of affliction for the time; but it shall surely sprout out, and fill their hearts, when their harvest comes, with gladness.

XCIX. 1. "The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth" &c.]—The Lord of heaven ruleth and defendeth his Church, and executes judgments upon the enemies of it; let all the people of the world therefore, in an humble fear, submit themselves to him: he manifesteth his presence upon his mercyseat between the cherubims; let the earth therefore tremble at his majesty, and be afraid to oppose him and his Church.

5. "And worship at his footstool."]—Worship him, and bow down upon the pavement of his sanctuary.

6. "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them."]—How gracious respect God gives to his faithful ones doth well appear in those proofs of his merciful audience which he gave to Moses and Aaron among the prime rulers and peers of his Church, and to Samuel amongst his prophets; all which were intercessors for God's people upon many occasions, and were heard so far as to prevail for them.

CI. 1. "I will sing of mercy and judgment: unto thee, O LORD, will I sing."]—O Lord, I will celebrate both thy mercy in blessing and forgiving thy people, and thy judgment in avenging thine enemies; and I will withal imitate thee in both, labouring to rule thy people both wisely and justly.

2. "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart."]—I have vowed unto myself a holy and strict obedience and wise carriage before thee in all my actions, that when thou shalt come to take an account of me, as I do unfeignedly desire thou shouldest, I may be well approved for my true sincerity of heart and life in thy presence.

8. "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD."]—I will roundly set myself to purge the land of all notorious offenders,

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and will endeavour that the Church of God may be freed from those wicked ones which are a burden and a slander unto it.

CII. 3. "My bones are burned as an hearth."]—My very bones are dried up with sorrow, and are burnt black therewith, as an hearth is with the fire.

4. "So that I forget to eat my bread."]—My heart is so wholly taken up with sorrow that I cannot think of any earthly comforts; no, not so much as of my necessary sustenance.

6. "I am like a pelican of the wilderness: I am like an owl of the desert."]—I am left and forsaken of all, and live like one of those solitary and dismal birds which shriek out their mournful notes in a desert wilderness, where either none heareth them, or those that do hear them hate their noise, as portending evil.

9. "For I have eaten ashes like bread, and mingled my drink with weeping."]—As I have lain grovelling upon the earth in my sorrow, I have taken no sustenance at all, except I have perhaps licked up the dust where I lay, and drunk in my tears instead of other liquors.

14. "For thy servants take pleasure in her stones, and favour the dust thereof."]—For howsoever the glory of thy temple is utterly defaced, yet thy servants love the very rubbish of those walls, and favour the very dust into which it is mouldered.

26, 27. "As a vesture shalt thou change them, and they shall be changed: but thou *art* the same."]—O God, the very heavens themselves, through our sin, are made subject to corruption; they shall be both folded up once as a garment; and changed, as an old garment is changed for a new; so as these heavens shall be once other than they are: only thou art eternally immutable.

CIII. 5. "Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's."]—Who abundantly furnisheth thee with all good things, and reviveth thee when thou droopest under thy afflictions; as the eagle, by casting her feathers and her beak, seems to receive a new youthfulness.

CIV. 2. "Who coverest *thyself* with light as *with* a garment."]—Who art kept from all mortal eyes by that inaccessible light wherein thou dwellest above:

3. "Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:"]—Who layeth the floor of his upper loft, which is the higher region of the air, in the clouds; on which, as on some chariot, he seemeth to ride, in that he directs the uncertain mo-

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tion thereof; and so disposeth of the winds, as ordering their quick and unsteady agitations.

4. "Who maketh his angels spirits; his ministers a flaming fire."]—Who maketh those glorious spirits of heaven his messengers, which he sends on his holy errands down into the world; and causeth these celestial ministers of his to appear in the forms of fire, and maketh both the winds and fire to execute those offices of revenge or preservation which he committeth unto them.

6. "Thou coveredst it with the deep as *with* a garment."]—In the first creation, thou hadst covered all the face of that which we now call earth, with the waters, as with a garment that enwrapped it.

8. "They go up by the mountains (*or*, the mountains ascend, the valleys descend), unto the place which thou hast founded for them."]—Upon thy command, the waters sunk down into one place, so as the hills (thereupon appearing) seemed to ascend, and the valleys to go down into their settled hollowness: thither, by thy powerful appointment, did the waters gather themselves, and there abide.

10. "He sendeth the springs into the valleys, *which* run among the hills."]—It is he that causeth the springs to break forth into large rivers, which find passage in the lower plains betwixt the hills.

13. "He watereth the hills from his chambers."]—Out of the chambers of the clouds he sendeth rain to water the dry and barren hills.

16. "The trees of the LORD are full *of sap*; the cedars of Lebanon, which he hath planted."]—Those trees, which the Lord hath caused to grow, even those goodly cedars which he set in Lebanon, are full of sap and thriving moisture, so that they grow tall and spreading.

18. "The high hills *are* a refuge for the wild goats; *and*," &c.]—He hath given to every creature a several disposition, and a several way and means of life, and hath fitted them with places meet for their disposition; so as the hills are the refuge for the wild goats, which to other creatures were inaccessible, &c.

21. "And seek their meat from God."]—And seek to satisfy their hunger with that prey which the providence of God hath ordained for them, without their knowledge and expectation.

30. "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."]—That spirit of thine which

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moved at the first upon the face of the waters, is still sent forth by thee, for the renewing of those several creatures whose daily mortality requires the supply of a continual succession and propagation.

32. "He toucheth the hills, and they smoke."]—If he do but touch the hills, they smoke for fear of his mighty power, which can shake or remove them at pleasure.

CV. 15. "Touch not mine anointed."]—Do not dare to lay hands upon those whom I have peculiarly consecrated to myself and my service.

16. "He brake the whole staff of bread."]—He caused a great scarcity of bread, whereby the life of man is upheld and maintained.

28. "He sent darkness, and made it dark; and they rebelled not against his word."]—He commanded a palpable darkness to spread itself over the whole land of Egypt; and as Moses and Aaron obeyed in giving the command, so all the creatures yielded their willing obedience to it.

CVI. 15. "He gave them their request; but sent leanness into their soul."]—He gave them abundance of food, according to their desire, but withal he sauced it with judgment; causing it not to prosper with them; so as they did eat, but did not thrive withal.

39. "And went a whoring with their own inventions."]—They were miscarried into spiritual fornication, committing folly with those idols and false gods which they had vainly devised to themselves.

CVII. 7. "He led them forth by the right way, that they might go to a city of habitation."]—He led them by a pillar of cloud and fire till he brought them into the cities of Canaan, which he had prepared for their habitation.

16. "He hath broken the gates of brass, and cut the bars of iron in sunder."]—He hath wrought out their freedom against all difficulties; and hath removed all the strongest hinderances of their peaceable settling in the land of promise.

CVIII. 1. "O God, my heart is fixed," &c.] See Ps. lvii. 7.

7–9. "God hath spoken in his holiness; I will divide Shechem," &c.] See Psalm lx. 6. and for this whole Psalm.

CIX. 6. "Set thou a wicked man over him: and let Satan stand at his right hand."]—Give him over into the rule and command of a wicked tyrant, which taketh pleasure in blood; and let his spiritual estate be yet worse: let Satan, the great enemy

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of mankind, have full advantage against him, and victory over him.

18. "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones."]—As it was his common use and practice to curse others, so let his curses return upon himself; and take so full possession of him, as not only to enter into his bowels, but to soak into his very bones.

23. "I am tossed up and down as the locust."]—I am tossed up and down by the violent persecution of my enemy, as a locust is tossed with the wind: which is driven with every blast, here and there, where it would not, and is not suffered to rest any where.

CX. 1. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."]—God the Father, in his eternal counsel, said unto his Son my Lord and Saviour, Take thou all power and authority, as the only Mediator and true King of my Church, until I shall have utterly subdued all those that dare rise up against thee; then do thou deliver up this royal state and kingdom of thy Mediatorship.

2. "The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."]—The Lord shall send the sceptre of thy power, O Saviour, from out of Zion and Jerusalem, where thou first manifestedst thy glory into all the coasts of the earth; in that all the nations of the world shall be subject unto thy spiritual government: rule thou in the midst of those which are yet thy professed enemies.

3. "Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."]—Thy people shall willingly present themselves unto thee in thy holy Church in that day, when thy Gospel shall be powerfully preached unto them; even from the utmost coasts of the world: and as the dew falls sweetly and plentifully from the womb of the morning, so shall thine holy and vigorous professors abundantly come forth from thee, and show themselves upon the face of the earth.

4. "Thou *art* a priest for ever after the order of Melchizedek."]—Thy priesthood is everlasting, not temporary as the Levitical: in thy person and office is and shall be fulfilled that which was figured in the royal priesthood, person, and name of Melchizedek, king of Salem, the king of righteousness and peace.

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6. "He shall wound the heads over many countries."]—He shall bring down and trample under foot Satan and all his powerful instruments, which labour to oppose his sovereignty and rule in the Church.

7. "He shall drink of the brook in the way: therefore shall he lift up the head."]—And in the heat of pursuit of his chased enemies, he shall so hasten, that he shall only content himself to drink of the brook that runs in the way; and shall speedily lift up his head to follow his victory, which he shall gloriously achieve.

CXI. 2. "The works of the LORD *are* great, sought out of all them that have pleasure therein."]—The works of the Lord are great; which are diligently searched and inquired after, and profitably discovered by those his wise and faithful servants who take pleasure both to note and publish them.

10. "The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*."]—The fear of the Lord is the chief point of all true wisdom; and those men have a right understanding of what is best for themselves, that give themselves wholly to the careful keeping of his commandments.

CXII. 4. "Unto the upright there ariseth light in the darkness."]—Unto those that are true of heart God raiseth the light of comfort in the midst of the darkness of tribulation.

9. "His righteousness endureth for ever; his horn shall be exalted with honour."]—The merciful man shall find the fruit of this his charity and holy beneficence for ever; and God shall give him increase of true honour, and abundantly reward his liberality.

CXIV. 2. "Judah was his sanctuary, *and* Israel his dominion."]—The seed of Israel, and among them, in special, the tribe of Judah, were his peculiar people over which he reigned, and in whom he was honoured and sanctified.

3. "The sea saw *it*, and fled: Jordan was driven back."]—The Red sea, as acknowledging the powerful hand of God for the protection and safety of his people, gave way unto their passage; and Jordan, in the shutting up of their journey, dividing his waves, ran back to give them way through his channels.

4. "The mountains skipped like rams, *and* the little hills like lambs."]—The great mountains of the wilderness shook and were moved sensibly at his terrible presence, when he delivered the law to his people.

CXVI. 3. "The sorrows of death compassed me, and the pains

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of hell gat hold upon me."]—I was even in the very pangs of death, and brought down to the very brim of the grave, and was, as it were, given up unto the estate of death.

11. "I said in my haste, All men *are* liars."]—I said, in the extremity of my sudden fear and perplexity, that all men are liars; that even those prophets which had foretold me the certainty of my succession to the kingdom of Israel were but deceivers, and no credit was to be given to their prediction.

13. "I will take the cup of salvation, and call upon the name of the LORD."]—I will in my thankful peace offerings take up the cup of blessing, and joyfully acknowledge the salvation which God hath wrought for me, and praise his name for my so gracious deliverance.

15. "Precious in the sight of the LORD *is* the death of his saints."]—The Lord makes high account of the life of his holy ones, so as he will not suffer them to miscarry, but will rescue them from death, and disappoint the attempts of their enemies.

CXVIII. 12. "They compassed me about like bees, they are quenched as the fire of thorns."]—Like as the bees fly angrily about the man that stirs their hive, and threat their stings against him, so do mine enemies against me; but they shall soon be stilled and mastered: they send forth a great flame of menaces and oppositions, but it shall be like a fire of thorns, soon out.

22. "The stone *which* the builders refused is become the head *stone* of the corner."]—The mutinous people have spitefully rejected the government of their Messiah, and of David his type and predecessor; but now, behold, by the holy and wise ordination of God, either and both of them are appointed for the chief stay of his people; so as the whole fabric of the Church is coupled together, and resteth upon the foundation of that Christ whom they have wickedly refused.

27. "God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar."]—God is the Lord which hath comforted us in our extremities; bring ye therefore abundance of sacrifices before him, and tie them with cords ready for their oblation, so thick as they can stand each by other, till they come up to the very horns of the altar.

CXIX. 1. "Blessed *are* the undefiled in the way, who walk in the law of the LORD."]—Blessed are they whose hearts are upright with God, and who live conscionably according to the law of the Lord.

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3. "They also do no iniquity: they walk in his ways."]—They make not a trade of any known and willing sin; but frame themselves to walk in the ways which he hath chalked forth unto them.

25. "My soul cleaveth unto the dust: quicken thou me."]—I am exceeding low brought by thine afflicting hand; O do thou raise me, and restore comfort unto me, as thou hast graciously promised.

26. "I have declared my ways, and thou heardest me."]—I have laid open my whole estate before thee, and thou gavest a merciful respect to me.

37. "Turn away mine eyes from beholding vanity."]—O let not mine eye betray my heart unto vanity: let me not so see that I be transported with any of these earthly objects from my perfect love of thee, and desire of heavenly things.

43. "And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments."]—O God, continue, I beseech thee, as true faith in my heart, so the profession of thy truth in my mouth; for I have still hoped, and so shall do, in thy righteous promises; who wilt graciously accept and reward both the belief of the heart and confession of the mouth.

45. "I will walk at liberty: for I seek thy precepts."]—I will walk free from all fears and distractive cares; for my heart tells me that I do sincerely endeavour to keep thy law.

48. "My hands also will I lift up unto thy commandments."]—I will earnestly employ myself and all my actions to the performing of what thou commandest me.

53. "Horror hath taken hold upon me because of the wicked that forsake thy law."]—I am deeply afflicted in myself to see the outrages and rebellious courses of wicked men, and am driven to great extremity by their cruel attempts against me.

61. "The bands of the wicked have robbed me."]—Whole troops of wicked men have conspired to undo me, and to despoil me of my innocence.

81. "My soul fainteth for thy salvation: *but* I hope in thy word."]—My soul is overcome and languisheth with a longing desire of thy salvation; yet still I am sustained by an assured hope of thy merciful performances.

82. "Mine eyes fail for thy word."]—I have so long and earnestly looked for the accomplishment of thy promises, that I can scarce hold open mine eyes any longer.

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83. "I am become like a bottle in the smoke."]—I am dried up, and shrunk, and deformed, and wrinkled with sorrow, even as a bottle that is hanged up in the smoke.

96. "I have seen an end of all perfection: *but* thy commandment *is* exceeding broad."]—There is no earthly thing, be it never so excellent, but I have observed it subject to change and corruption; but thy law, O Lord, is of infinite perfection, both for the wisdom and justice of it, as also for the eternal continuance of it.

109. "My soul *is* continually in my hand."]—O Lord, I am exposed to continual danger of my life: I am ready to have it taken from me upon all occasions.

118. "Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood."]—Thou hast taken vengeance of wilful sinners and perverse hypocrites; for their deceit, wherewith they thought to beguile the eyes of men, doth but deceive themselves.

122. "Be surety for thy servant for good."]—O Lord, do thou take my cause upon thee, and stand out for the protection of mine innocence.

123. "Mine eyes fail."] See ver. 81 and 82.

126. "*It is* time for *thee*, LORD, to work: *for* they have made void thy law."]—It is high time for thee, O Lord, to show thy detestation of the lewd courses of men, by executing due judgments upon them; for they have so slighted thy law as if it were to no purpose.

130. "The entrance of thy words giveth light."]—There is so clear a light in thy word, O God, that upon the first sight thereof it gives great knowledge and comfort to the beholder.

139. "My zeal hath consumed me."] See verse 53.

148. "Mine eyes prevent the *night* watches, that I might meditate in thy word."]—Late at night, and early in the morning, did I give myself to the meditation in thy word.

164. "Seven times a day do I praise thee."]—Many a time in the day do I lift up my soul unto thee, and praise thy name in my continual ejaculations.

CXX. 4. "Sharp arrows of the mighty, with coals of juniper."] —Surely the plagues of God shall be sent as so many arrows, singeing into thy bosom; and his wrath shall wax hot and endure eternally upon thee.

5. "Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!"]—Woe is me, that I am forced to live amongst

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savage and barbarous men, that have neither fear of God nor regard of humanity.

CXXI. 6. "The sun shall not smite thee by day, nor the moon by night."]—None of all the creatures shall be hurtful unto thee: the sun shall not offend thee with his scorching heat, nor the moon with her cold and raw nightly vapours.

CXXII. 3. "Jerusalem is builded as a city that is compact together."]—Jerusalem is stately built for the outward fabric in type of the glorious frame of God's Church, and is strongly and unanimously compacted together; not divided into several towns and religions, as it was, but once perfectly united both for structure and for concord of heart and affections.

5. "There are set thrones of judgment, the thrones of the house of David."]—There do yet remain the thrones of judgment of the kings of Judah and Israel, the royal seat of the posterity of king David, where he and his sat to judge and govern their people.

CXXIV. 5. "The proud waters had gone over our soul."]—Our swelling and raging enemies had utterly overthrown us, and brought us to nothing.

CXXV. 3. "The rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity."]—The cruel oppression and tyranny of wicked men shall not be suffered to prevail long against the righteous, lest they should be too much discouraged, and drawn into a weak distrust.

CXXVI. 1. "We were like them that dream."]—We were so overjoyed with the blessing, that we could scarce assure ourselves whether we might believe that we were indeed so happy, or whether it were a pleasing dream.

4. "Turn again our captivity, O LORD, as the streams in the south."]—O Lord, do thou so refresh us with a full accomplishment of our return from this captivity, as if thou shouldst cause some comfortable streams to flow through a dry southern desert, for the pleasure of the passengers.

6. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*."]—As yet the return from the captivity is not perfect; and we that are returned are subject to much oppression and danger from our heathen persecutors; but take comfort to yourselves, O ye people of God; for howsoever ye are now distressed, and have a wet seed-time, yet doubtless ye shall be at last abundantly comforted, and reap the fruit of your patient expectation.

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CXXVII. 2. "*For* so he giveth his beloved sleep."]—Whereas worldly minded men spend themselves in carking and toiling, and yet prosper not in their designs; God will so bless his faithful ones, that they shall without these turmoils and perplexities enjoy themselves and the comforts bestowed on them.

5. "They shall not be ashamed, but they shall speak with the enemies in the gate."]—They have those who shall stand by them, and be ready to maintain their cause in all quarrels, whether of law or violence.

CXXIX. 3. "The plowers plowed upon my back: they made long their furrows."]—They have oppressed me with many and intolerable injuries, and exercised their utmost spite upon me.

CXXX. 6. "My soul *waiteth* for the Lord more than they that watch for the morning."]—My soul waiteth for the Lord, and longs for his comfortable presence, more than the watchman that is forced to wake the whole night waiteth for the break of day, that he may be discharged.

CXXXII. 6. "Lo, we heard of it at Ephratah: we found it in the fields of the wood."]—Lo, we heard of thine ark, O Lord, that it was for many years pitched in Shiloh, within the tribe of Ephraim; and we found it, after the return from the Philistines, long fixed in the woody country of Kirjath-jearim.

16. "I will also clothe her priests with salvation."]—I will spread my protection and defence over her priests which are consecrated to me.

17. "I will make the horn of David to bud: I have ordained a lamp for mine anointed."]—I will enlarge the power and glory of the royal issue of king David; and will cause a glorious successor to arise out of the loins of mine anointed.

CXXXIII. 3. "As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore."]—It is as the comfortable dew that falls upon and from the fruitful mountain of Hermon into the fields of Bashan, or the dew that falls upon the mountain of Zion; for where there is peace and concord, there God gives abundance of blessings, both for the present and for the future life which is eternal.

CXXXVII. 7. "Remember, O LORD, the childrem of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof."]—Remember, O Lord, the unkind and cruel posterity of Esau, how spitefully they behaved themselves in the day

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when Jerusalem was taken and sacked; how they insulted, how they encouraged our enemies to rase and demolish it even to the very ground.

8. "O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us."]—O thou Babylon, who, as thou hast destroyed this our goodly city, so thyself also art ordained to destruction; it shall be an happy work in those that shall have an hand in thy ruin, to return thine own cruel measure back unto thee.

CXXXVIII. 1. "Before the gods will I sing praise unto thee."]—Even publicly, in the holy place, in thy presence, and the presence of thy blessed angels who are there represented, and before the great peers of Israel, will I sing praise unto thee.

5. "Yea, they shall sing in the ways of the LORD."]—They shall celebrate and set forth all the wondrous works that thou hast wrought, and all the courses that thou hast taken with them: and tell what thou hast done, and what thou hast enjoined them to do.

6. "But the proud he knoweth afar off."]—He so knows the proud, that he will come near them no way but in judgment; and to that he hath long since designed them.

CXXXIX. 5. "Thou hast beset me behind and before, and laid thine hand upon me."]—O Lord, thy presence and almighty power encompasseth me on all sides, and thou hast laid hold on me by thy hand, so as there is no starting from thee.

6. "*Such* knowledge *is* too wonderful for me."]—The knowledge of thy great and glorious majesty and infiniteness, O Lord, is utterly past all human comprehension.

9. "*If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea."]—If I could fly as swift as the day, and remove myself into the utmost coasts of the world.

14. "I will praise thee; for I am fearfully and wonderfully made."]—If there were no other workmanship of thine but that which thou hast showed in framing the body and inspiring the soul of man; O God, I can never praise and admire thee enough for this only work of thine.

15. "My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth."]—Thine eye and thine hand was upon that original matter whereof I was framed secretly in the womb of my mother: thou sawest all the marvellous proceedings of my conception and formation here below.

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16. "And in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them."]—Thou takest notice and keepest record of all the members of this body of mine which thou hast made; which, by several degrees were to be fashioned in the womb: thou knewest, and in thy eternal decree hadst ordained them, when as yet they had no being.

17. "How precious also are thy thoughts unto me, O God! how great is the sum of them!"]—How wonderfully and inconceivably gracious are thy purposes towards me, O Lord! and how impossible is it for me to express the specialties of thy bounty unto me!

CXL. 9. "Let the mischief of their own lips cover them."]—Let that mischief which the lips of wicked men have plotted, and uttered, and wished against me, befall unto themselves, and so inwrap them that they may not be able to extricate themselves.

10. "Let burning coals fall upon them: let them be cast into the fire."]—Let all manner of judgments light upon them: let it not be enough that fire falls down upon them, but let them be cast down into the fire.

CXLI. 2. "Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice."]—Let my prayer ascend up unto thee with so sweet acceptation, as that fragrant incense of the sanctuary which is every morning offered up unto thee; and let my supplication be as pleasing to thee as that prescribed meat-offering which is every evening made unto thee.

5. "Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities."]—O God, let good men reprove me; this shall be a special favour and blessing to me, which, instead of hurt, shall be sovereign and profitable unto me: this shall not be as a stone to break my head, but as sweet oil to refresh and supple it, which I shall be ready to repay unto them in the day of their calamity.

6. "When their judges are overthrown in stony places, they shall hear my words; for they are sweet."]—These men, when they shall see the judgments of God executed upon their rulers and commanders who set them on work, shall then find savour in the day of affliction, in my words, and shall acknowledge the fidelity and good purpose thereof.

7. "Our bones are scattered at the grave's mouth, as when one

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cutteth and cleaveth *wood* upon the earth."]—Our bones lie scattered upon the mouth of the grave through their cruelty, as chips are wont to lie scattered about when a man heweth wood.

CXLII. 7. "The righteous shall compass me about."]—The godly men shall come about me to see and applaud thy gracious deliverances of me, and to help me to praise thy mercy.

CXLIII. 5. "I remember the days of old."]—I call to remembrance thy ancient mercies to me, and from thence fetch assurance of thy present goodness.

7. "Lest I be like unto them that go down into the pit."]—Lest I be utterly comfortless, as those that are forsaken of all hopes and possibilities of life, and have yielded themselves over to the grave.

CXLIV. 6. "Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them."]—O God, do thou take this revenge into thine own immediate hand: do thou smite them with thy thunderbolt or lightning from heaven: let those fiery darts of thine strike them through.

12. "*That* our daughters *may be* as corner stones, polished *after* the similitude of a palace."]—That our daughters may be both goodly and fruitful, like unto the corner stones of a royal building, upon which the structure of a fair and lasting pile may be raised.

14. "*That there be* no breaking in, nor going out; no complaining in our streets."]—That there be no sacking of our cities, no carrying away into captivity, no shrieking and outcries at the violence of an enemy raging in our streets.

CXLV. 14. "And raiseth up all *those that be* bowed down."]—Those that stoop under their afflictions and are depressed to the earth, he raiseth up with seasonable comfort.

CXLVII. 4. "He telleth the number of the stars; he calleth them all by *their* names."]—He well knoweth the number of the stars which he hath created, and causeth them in their seasons so to arise as if he called them up by their several names.

13. "He hath strengthened the bars of thy gates."]—It is he that makes thy cities strong and invincible.

15. "He sendeth forth his commandment *upon* earth: his word runneth very swiftly."]—Whatsoever his pleasure is concerning his creatures upon earth, it is speedily and effectually accomplished.

18. "He causeth his wind to blow, *and* the waters flow."]—He causeth a moist and thawing wind to blow, and then the waters,

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which were bound up with a firm ice, do return to their former flowing.

CXLVIII. 6. "He hath made a decree which shall not pass."]—He hath, by his eternal decree, ordered the motions and effects of these supernal creatures, which cannot be altered or eluded.

7. "Praise the LORD from the earth, ye dragons, and all deeps."]—Let the great God, the creator and preserver of all things, have glory from all his wonderful works; let them show forth his mighty power and wisdom in creating and disposing of them, even from this inferior globe of the earth and sea: let God be magnified in those huge and fearful whales and sea-dragons which he hath made, and in those vast and deep waters wherein he hath placed them.

CXLIX. 4. "He will beautify the meek with salvation."]—Those that meekly depend upon him, he will make glorious; both with his rich blessings here, and with salvation hereafter.

6. "And a twoedged sword in their hand."]—Let that sword of the Spirit, even that twoedged sword, which divideth the hearts and reins, the word of truth, be in the mouths and hands of his holy ones.

8. "To bind their kings with chains, and their nobles with fetters of iron."]—Which powerful word of his, in the mouths of his faithful messengers, shall be able to hamper and restrain the most furious tyrants of the earth; and bring the great potentates of the world in humble subjection to the Gospel of peace.

9. "To execute upon them the judgment written: this honour have all his saints."]—And, upon their perverseness and obstinate continuance in their sins, to denounce against them those judgments which are written in the book of God. Behold then, what honour God hath put upon his saints, to be so powerful agents both in mercy and judgments.

CL. 6. "Let every thing that hath breath praise the LORD."]—Let every creature that liveth and breatheth upon the earth praise the name of the Lord, and in his kind yield glory to his Creator.

PROVERBS.

I. 1. "The proverbs of Solomon."]—The grave, wise, proverbial sentences of Solomon.

2. "To know wisdom and instruction."]—The use whereof is, to give true, moral, and spiritual wisdom and instruction to those that do carefully read or hear them.

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8. "Forsake not the law of thy mother."]—Do not take advantage by the weakness of that sex to think it safe for thee to slight that charge which thy mother shall lay upon thee.

17. "Surely in vain the net is spread in the sight of any bird."]—Well might the foolish bird be warned and kept off by the sight of the net which is spread for her; but she, being intent upon her food, minds not her danger, and so is heedlessly caught: so shall it be with thee, my son, if thou, in a desire of wicked gain, shalt suffer thyself to be enticed by lewd men, &c.

18. "And they lay wait for their *own* blood; they lurk privily for their *own* lives."]—While they think they lay wait for the blood of others, alas! they lay wait for their own, and go closely to work to betray and destroy their own souls.

19. "Gain; *which* taketh away the life of the owners thereof."]—Evil gain brings destruction upon the getter of it; so as he loseth himself, while he vainly thinks to win these outward things.

20. "Wisdom crieth without; she uttereth her voice in the streets."]—He that is the eternal and uncreated Wisdom of the Father useth all means to draw men unto God; both by his works and by his word he inviteth all men to the knowledge and love of the truth.

23. "I will pour out my spirit unto you, I will make known my words unto you."]—I offer unto you, both my word outwardly to your ears, and a plentiful measure of my Spirit inwardly to your hearts, to make that word effectual unto you.

26. "I also will laugh at your calamity."]—As you have slighted and disregarded me and my word, so will I you in the day of your extremity: I will not care that you are plagued; yea, it shall be a pleasure to me to see your just smart.

32. "The prosperity of fools shall destroy them."]—Foolish sinners are hardened in their wicked courses by the sense of their continuing prosperity, and are thereupon carried on to their destruction.

II. 7. "He layeth up sound wisdom for the righteous."]—To those that are true and upright of heart he will in his good time reveal true and saving knowledge, and that sound spiritual wisdom which shall make them eternally happy.

19. "None that go unto her return again, neither take they hold of the paths of life."]—So powerful are her enticements, and her infection so deadly, that it is a great wonder if any of

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those who are miscarried by her lustful and wanton baits do ever recover themselves again, and return to the paths of life.

III. 3. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."]—Lay thou fast hold on the everlasting mercy and truth of God, so as no evil occurrence may slacken thy confidence thereon; and, withal, be not thou removed from the exercise of mercy and truth towards thy brethren; make much of these, and keep them close to thee, as thine own soul.

27. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*."]—Withhold not good from them to whom it ought to be given or done, whether upon their deserving or upon their need, when God gives thee the power to perform it.

IV. 16, 17. "Their sleep is taken away, unless they cause *some* to fall. For they eat the bread of wickedness, and drink the wine of violence."]—As the natural sleep arises from the vapours sent up out of the stomach, so doth the rest of these wicked men; when they have eaten wickedness as bread, and poured in violence and oppression as wine, then can they repose themselves in a false quietness and contentment.

23. "For out of it *are* the issues of life."]—For, as the heart is the fountain of the natural life, so it is of the spiritual: there is the seat of grace and holiness: from thence flows either the happiness or misery of man.

25. "Let thine eyes look right on," &c.]—Let neither thine eyes nor thine other senses be drawn aside, either to the right hand or to the left; but let them be directed aright, according to the law of thy God.

V. 3. "The lips of a strange woman drop *as* an honeycomb."] —The lips of an harlot are full of sweet enticements.

15. "Drink waters out of thine own cistern, and running waters out of thine own well."]—Enjoy thou the lawful pleasures and contentments of thine own wife; and let her chaste love be as some clear and pure waters out of thine own well, to refresh and satisfy thee.

17. "Let them be only thine own, and not strangers' with thee."] —Those streams of an happy and comfortable issue, which shall be derived from thee, let them be only thine own, deduced from the chaste and holy marriage-bed; let not the adulterous womb or loins have any share in them.

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VI. 3. "Make sure thy friend," &c.]—Use all seasonable importunity unto that friend to whom thou art engaged; and make all means for a discharge from that friend for whom thou art engaged, that so, by this earnest solicitation of both parts, thou mayest be freed.

13. "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."]—The lewd man composeth all his parts to deceit: every gesture of his tendeth to fraud: the very motion of his eyes, of his feet, of his fingers, is vocal and significant, and expresseth some secret intimation of guile.

30. "*Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;"]—Theft is an odious sin; yet, if we would compare the thief with the adulterer, we shall find much difference in the heinousness of the offence: men are not wont to be inexorably cruel against him that steals out of his pure need;

31. "But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house."]—But if he be found, how dear soever he pay for his fault, by way of satisfaction or mulct, the sum is yet accepted of the party wronged. But whoso committeth adultery, &c.

VII. 4. "Say unto wisdom, Thou *art* my sister."]—Be thou so familiar with wisdom, as if she were thy own natural sister.

14. "*I have* peace offerings with me; this day have I paid my vows."]—I have plentiful provision of cheer; and, besides, I can handsomly veil our meeting under a fair pretence of devotion, so as thou mayest boldly and cheerfully resort unto my house.

23. "Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life."]—Thus he yieldeth to her lust, until the revenging husband, out of his just jealousy, give a deadly stroke to his adulterous rival; or till the just judgment of God seize upon body and soul; being thus heedlessly drawn in, as a bird is into the snare, not considering, that under the show of a little chaff or straw, her life is laid for.

26. "For she hath cast down many wounded: yea, many strong *men* have been slain by her."]—For she hath first wounded, and after vanquished and slain many; yea, not only of the meaner and baser sort, but many that have been most famous for valour, strength, wisdom, have been foiled and undone by her.

VIII. 2. "She standeth in the top of high places, by the way in the places of the paths."]—Thus doth the harlot, by her secret whisperings, allure men to their destruction; but the pure, holy,

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heavenly wisdom of the glorious and ever-living God, doth openly invite all men to her gracious counsel, to her most chaste and happy embracements. She therefore standeth forth in the most frequent and conspicuous places of the city, and earnestly solicits all passengers to give ear unto her for their own salvation.

10. "Receive my instruction, and not silver; and knowledge rather than choice gold."]—Make no comparison of my instruction with silver and gold: alas, these are base and corruptible metals, not worthy to come into mention with those heavenly treasures which are contained in and conveyed by my divine counsels.

12. "I wisdom dwell with prudence."]—True judgment and skill how to manage all affairs doth proceed from me, and is inseparable from me; so as men have reason, for their own good, to listen unto me.

17. "I love them that love me."]—Those that affect me shall be sure not to lose their love and recompense; for as I have embraced them with an everlasting love, so will I make it known to them by my manifold blessings and mercies concerning this life and the future.

22. "The LORD possessed me in the beginning of his way, before his works of old."]—I, the uncreated wisdom of God, was with the Father from all eternity; neither was there any time wherein I was not: I was with him and in him before any of the works of his creation had any being.

30. "Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him."]—Then was I present by him, as one that was coeternal with him; and in whom we did mutually and infinitely solace each other from everlasting.

IX. 1. "Wisdom hath builded her house, she hath hewn out her seven pillars."]—The Son of God, who is the eternal wisdom of the Father, hath built his house, the Church of God: he hath laid sure foundations of it, and hath hewn out all the pillars thereof in a seemly and exquisite perfection.

2. "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table."]—He hath instituted and addressed all his holy ordinances, whereby he may feed up the souls of men to everlasting life.

3. "She hath sent forth her maidens: she crieth upon the highest places of the city."]—He hath sent forth his holy and

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zealous messengers, to invite men to the participation of his sacred mysteries; and they do accordingly use all holy importunity to this good purpose.

12. "If thou be wise, thou shalt be wise for thyself."]—If thou be wise, thou thyself shalt reap the comfort and benefit of that wisdom of thine: others may be profited by it; but the greatest advantage shall be thine own, &c.

18. "But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell."]—He considereth not that they are but dead men which give way to her lustful enticements; and that those with whom she hath prevailed are in a state of everlasting perdition.

X. 10. "He that winketh with the eye causeth sorrow: but a prating fool shall fall."]—The double-dealing and dissembling person causeth much sorrow at the last, both to himself and to those that have been deceived by him; but a prating fool, that utters all his heart, procures stripes to himself without further danger to others.

11. "Violence covereth the mouth of the wicked."]—There is nothing in the mouth of the wicked but violent and cruel designs.

18. "He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool."]—Both he that smothereth his secret rancour under fair and plausible words, and he that uttereth it in slanderous speeches, is a fool.

XI. 9. "An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered."]—A dissembling friend, with fair and false words and semblances, draweth his neighbour into some dangerous inconvenience; but a wise and just man will soon perceive his fraud, and avoid him, and the mischief plotted by him.

12. "He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace."]—A foolish man speaks spitefully and scornfully of his neighbour: but he that is wise concealeth his thoughts, and will not utter aught to the reproach of another.

17. "The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh."]—The merciful man, while he doth good to others doth most good to his own soul, which shall reap the comfort of all his beneficence; but he that is cruel to others, is, in that very disposition, the greatest enemy to himself.

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21. "*Though* hand *join* in hand, the wicked shall not be unpunished."]—Though wicked men conspire, and join all their forces together, yet all their combination and power shall not free them from just punishment.

22. "*As* a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion."]—Beauty is no more an ornament to a foolish, undiscreet, ungoverned woman, than a golden jewel is to a swine's snout; both are equally misplaced; both are equally misbeseeming.

24. "There is that scattereth, and yet increaseth."]—The liberal man, that scattereth abroad his goods in a free bountiful largition, so much more grows in wealth, through the blessing of God, by how much more frankly he bestows it.

29. "He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart."]—He that is an enemy to his own thrift, and prodigally wasteth his estate, shall inherit nothing but an empty wind of applause for the time, and afterwards want and beggary: and he that was so foolish as to misspend himself, shall come to be a servant at the last to him that is wise to get and to keep his own.

31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."]—Behold, even the most just and holy man upon earth shall be sure of his measure of afflictions here in the world; how much more shall the unconscionable and ungodly man be sure to smart for his wickedness, either here or hereafter!

XII. 9. "*He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread."]—A man that is mean in his own conceit, and yet hath somewhat to take unto, is better than a proud and vain braggart, that wanteth means of necessary maintenance.

12. "The wicked desireth the net of evil *men*."]—The wicked man affects those means of fraudulent circumvention which he sees some crafty oppressors use to their advantage.

14. "A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of a man's hands shall be rendered unto him."]—A good man shall, through God's merciful retribution, find much comfort and benefit, both to himself and to others, from the gracious words of holy counsel which proceed from his mouth, and also from the holy works of his hands.

16. "A fool's wrath is presently known: but a prudent *man*

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covereth shame."]—A fool cannot be angry but he must presently show it, and break forth into open distempers; but a wise man hides his passions, till he sees fit opportunities and means to manifest them, so as may be most safe and advantageous to himself.

20. "Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy."]—Those whose hearts are full of mischievous devices do in the end but deceive themselves; but those that advise or procure good unto others shall have much joy in themselves.

XIII. 3. "He that keepeth his mouth keepeth his life."]—He that looks carefully to his tongue, restraining it from many and offensive words, takes a safe course for the preserving of his life, which is ofttimes endangered by much and wild talking.

7. "There is that maketh himself rich, yet *hath* nothing."]—There be some that brag and make ostentation of much wealth; affecting to be counted rich, when indeed they have little or nothing that may be justly called theirs.

9. "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out."]—The heart of the righteous man shall be exceedingly cheered with those true causes of joy which God gives unto him; but the seeming and false mirth of wicked men, wherewith they vainly please themselves, shall be soon put out and end in sorrow.

14. "The law of the wise *is* a fountain of life, to depart from the snares of death."]—The law of God, which is the matter and scope whereto all the instruction of wise teachers tendeth, is that fountain from which spiritual and eternal life floweth, and the only means to deliver the soul from the snares of everlasting death.

15. "Good understanding giveth favour: but the way of transgressors *is* hard."]—Good insight into businesses, and discreet carriage of them, procureth thankful acceptance; but those that take wrong courses cause much trouble and vexation.

23. "Much food *is in* the tillage of the poor."]—Even a poor man, by pains and industry, may grow rich; and, by his laborious tillage, obtaineth a large crop.

XIV. 3. "In the mouth of the foolish *is* a rod of pride; but the lips of the wise shall preserve them."]—The tongue of a fool is a scourge, whereby his own pride and overweening is lashed; but the lips of the wise are a safe defence for himself.

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4. "Where no oxen *are,* the crib *is* clean; but much increase *is* by the strength of the ox."]—Where there is no husbandry, or use of the ox, there needs no labour to make the crib clean; but that neatness is accompanied with want: as, contrarily, where the oxen are employed for tillage, the crib may be foul, but the barns shall be full.

8. "But the folly of fools *is* deceit."]—The wicked man, who is indeed no better than a fool, employs all that wit he hath to deceive others.

9. "Fools make a mock at sin; but among the righteous *there is* favour."]—The wicked fool makes himself merry with his sin, and scoffs at the reproof and judgment which pertains thereunto; but the righteous hath a care so to behave himself, that he shall carry away favour both from God and men.

10. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy."]—A man is best acquainted with his own secret sorrows, and knows where he is inwardly wrung, while the world thinks him happy: as contrarily he may have hidden occasions of joy, which cannot be judged of by the lookers on.

13. "Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness."]—It is often seen, that while the face counterfeits a smile the heart is inwardly heavy and vexed, and after a feigned and forced mirth returns to the former grief.

14. "The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself."]—A man that is froward and perverse, and that willingly falls from his former good purposes, shall be sure to bear the punishment of his own wicked courses; and a good man shall reap the comfort of his holy carriage, and enjoy the conscience of his own integrity.

19. "The evil bow before the good."]—God will so bless and advance the righteous man, that the wicked and unconscionable shall be glad to crouch and bow before him.

23. "But the talk of the lips *tendeth* only to penury."]—He that spendeth his time in idle talk, and doth nothing, shall be sure to come to poverty.

24. "The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly."]—A wise man, if he have riches, is much graced and adorned thereby; but a fool, though he have wealth, yet will be a fool still, and hath hereupon more occasion to manifest his folly.

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26. "In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge"]—He that feareth the Lord hath reason to be strongly confident in the favour and sure protection of the Almighty, and shall find God a like powerful refuge even to his posterity after him.

30. "A sound heart *is* the life of the flesh: but," &c.]—An heart that is clearly free from envy and all vicious affections is a comfortable preserver of the body; but, &c.

XV. 4. "A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit."]—A well-governed, holy, and discreet tongue preserveth a man safe from dangers, and yieldeth spiritual nourishment unto others; but perverseness therein is like a blustering wind among the boughs of the trees, rending and tearing the life and spirit of a man's self and others.

11. "Hell and destruction *are* before the Lord: how much more then the hearts of the children of men!"]—Even the devouring grave, and the lowest depths of the earth, lie open to the eyes of the Lord: how much more doth he behold the bottom of man's heart!

19. "The way of the slothful *man is* as an hedge of thorns."] —Every thing seems difficult to a slothful man: he is as unwilling to go about his business as a man would be to tread upon an hedge of thorns.

24. "The way of life *is* above to the wise."]—He that is truly wise hath his affections and conversation above, and in the holy way of obedience walketh on to eternal life.

30. "The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat."]—Both the eye and the ear yield much comfort and refreshing to the soul: the eye is pleased with lightsome and pleasant objects; the ear with hearing of a good report concerning ourselves; wherein we take so much contentment as that hereby we are fed and fattened.

XVI. 1. "The preparations of the heart in man, and the answer of the tongue, *is* from the LORD."]—Let it be yielded that a man hath power of his own thoughts, so as he can digest and prepare what he means to speak and put all his words in due order; yet, when he shall come to utter them, God hath the disposing of his tongue: so as a man shall speak, not what himself hath contrived, but what God hath predetermined.

2. "All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits."]—Every man is apt to think the best

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of his own actions, and to justify himself in his own courses; but the Lord judgeth and examineth the soul and spirit of man, and, according to the truth of his inward dispositions, so doth he pass sentence upon him and his ways.

4. "The LORD hath made all *things* for himself: yea, even the wicked for the day of evil."]—The Lord hath in all his works of creation and providence had a just eye to his own glory; insomuch as the most wicked men, which might seem to be most exempted from the regard and preordination of God, yet are not out of the compass of his holy and just decree; in that out of their evil he hath decreed to bring good, and to glorify himself in their just punishment.

6. "By mercy and truth iniquity is purged."]—It is not an outward sacrifice that God regards in his remission of the punishment of our sin; but where he finds mercy to the poor, and uprightness of heart towards himself and men, there he is graciously pleased to forbear his judgments; inasmuch as these graces, being wrought in us by his Spirit, cannot but proceed from a true faith, whereby our sins are purged.

10. "A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment."]—As God raiseth princes above other men, so he endueth them with excellent graces answerable to their high callings: he puts therefore divine sentences into their mouths which meaner men could not have attained unto; and giveth their tongues, even in doubtful and hidden causes, to pass a wise and just judgment.

26. "He that laboureth laboureth for himself; for his mouth craveth it of him."]—A man needs no other inducement to labour but his own profit, yea, his own necessity; for it is that whereby he must sustain himself and uphold nature, which craveth it of him.

27. "An ungodly man diggeth up evil: and in his lips *there is* as a burning fire."]—An ungodly man, if he cannot find opportunities of doing mischief, will busily search for them; and as his heart is ill employed, so his tongue is worse, for that is as a burning firebrand to set all the world in combustion.

31. "The hoary head *is* a crown of glory, *if* it be found in the way of righteousness."]—Old age and the sign thereof, gray hairs, are a great ornament to a man that lives justly and uprightly in the world.

33. "The lot is cast into the lap; but the whole disposing thereof *is* of the LORD."]—The lots are thrown at random and at

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peradventure; but there is an overruling hand of God that disposeth of them how they shall light, and hath certainly determined that which carries a show of casualty.

XVII. 7. "Excellent speech becometh not a fool: much less do lying lips a prince."]—Men use to speak as they are: an high, deep, philosophical discourse sounds ill from the mouth of a fool; a moral and grave discourse of virtue and good behaviour ill becomes a debauched and vicious man; but of all, it is most misbecoming a prince to utter lies and falsehood.

8. "A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth."]—Secret gifts are wont to win favour and much acceptation to the party that brings them; and if they fall into the hands of corrupt judges, have power to draw them into either part, and to sway any cause whatsoever.

9. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends."]—He that concealeth within himself an offence done to him by his friend, takes a course to maintain love and friendship; but he that will be calling every light unkindness into question, and expostulates upon every occasion, shall be sure to lose his friends.

14. "The beginning of strife *is as* when one letteth out water," &c.]—As it is with water when it is dammed up, if the smallest hole be made for a passage, it violently rusheth in, and beareth down all those clods which were laid to keep it in; so it is with contention: if the least way be given to it, it enlargeth itself, and groweth furious and strong by opposition, &c.

16. "Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart?"]—A wealthy fool doth in vain hope by all his bags to purchase wisdom, since he hath not an heart that is capable of it.

19. "He that exalteth his gate seeketh destruction."]—The proud man, that builds his gate too high for the offence or overlooking of his neighbour, may endanger himself the sorer fall therefrom, and therefore works peril and hurt to himself.

24. "Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth."]—He that hath understanding fixeth his eyes upon wisdom, and contenteth himself with that object; whereas the eyes of a fool are inconstantly wandering every where, and his thoughts settle upon nothing that may avail to his good.

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27. "A man of understanding is of an excellent (*or* cool) spirit."]—A man of understanding is of a well tempered spirit; not too forward in putting forth himself.

XVIII. 1. "Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom."]—He that in a fervent desire of knowledge hath set himself apart to his continual study, laboureth to inform himself in all points of wisdom; so as he may not be a stranger in any kind of learning.

3. "When the wicked cometh, *then* cometh also contempt."]—Wheresoever the wicked man cometh, he is apt to cast reproach and contempt upon every man's face.

4. "The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook."]—A wise man utters not all he knows: his words are like to deep waters, the bottom whereof cannot easily be fathomed; and his wisdom is as a living spring, which sends up full brooks that are ready to overflow their banks: so plentiful is he in good discourse and wholesome counsel.

9. "He also that is slothful in his work is brother to him that is a great waster."]—The slothful man is little better than a great spender: he equally consumes the estate wherewith he is intrusted.

10. "The name of the LORD *is* a strong tower."]—The goodness, mercy, and power of the Lord is a safe and strong refuge to all those who trust unto it.

14. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"]—A resolute and undaunted spirit is able to bear up both its own infirmities and those of the body also; but if the heart of a man be wounded, and dejected with whatsoever cross befalls unto it, what means hath a man any longer to subsist and to sustain himself? there is no remedy, but he must droop and yield.

21. "Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof."]—It is a great power which the tongue hath, whether for life or death: good words tend to life, evil unto death, whether to ourselves or others: and according as a man had rather to improve it, so it shall speed with him either way.

XIX. 2. "He that hasteth with *his* feet sinneth."]—He that falls rashly upon his determinations, without weighing all due circumstances, cannot but offend.

3. "The foolishness of man perverteth his way: and his

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heart fretteth against the LORD."]—It is through a man's own foolishness that he miscarries in his businesses, and that he takes lewd courses; and when he justly smarteth, through his own fault, his heart fretteth, and his tongue muttereth against the Lord, as the author of all his harm and misery.

14. House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD."]—Houses and riches may be derived to us by way of inheritance from our forefathers, without our care or endeavour, but a prudent and virtuous wife is a special blessing of God's immediate choosing, and must therefore be obtained by our prayers at the hand of the giver.

19. "A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again."]—A man that is subject to often and extreme passions of anger cannot avoid many and great inconveniences, which he brings upon himself; and if thou do in a friendly manner free him from some dangerous effects of his wrath, yet he will put thee to it again.

22. "The desire of a man *is* his kindness: and a poor man *is* better than a liar."]—That which should be the chief desire of a man is his beneficence and kindness to others; and if a rich man promise much and perform nothing, a poor man, that is unable either to undertake or perform, is better than he.

XX. 1. "Wine *is* a mocker, strong drink *is* raging."]—Excess of wine beguiles a man of his wits and senses, and exposeth him to the scorn and derision of every beholder; and strong drink inflames the blood, and makes a man apt to fall into raging distempers.

5. "Counsel in the heart of man *is like* deep water."] See Prov. xviii. 4.

10. "Divers weights, *and* divers measures."]—A fraudulent diversity of weights and measures is abominable to the Lord.

11. "Even a child is known by his doings, whether his work *be* pure, and whether *it be* right."]—It is not hard, by the carriage and disposition of the childhood, to judge what is to be hoped or feared of a man's riper age: either good or evil begins to show itself betimes.

12. "The hearing ear, and the seeing eye, the LORD hath made even both of them."]—There are ears that hear not, and eyes that see not; but if a man have an hearing ear and a seeing eye, he is doubly bound to God both for his sense and the improvement of it.

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15. "There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel."]—Men esteem much of gold and precious stones; but the man that is furnished with learning and knowledge deserves to be held of far greater price than all these earthen treasures.

17. "Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel."]—The bread which a man hath got by fraud and cozenage seems sweet and pleasant at the first taste of it; but by that time he hath chewed it a little, he shall find it to be but harsh gravel, that crasheth between his teeth, galls his jaws, and wounds his tongue, and offends his palate.

20. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."]—Whoso curseth his parents, his comfort and help shall be sure to be taken from him when he hath the most need of it; and he shall be left utterly miserable and disconsolate.

24. "Man's goings *are* of the LORD; how can a man then understand his own way?"]—It is the Lord that disposeth of all the actions and events of man: he hath ordered them, he overrules and governs them according to his own will: it is not in the power of man either to know what will betide himself, or to set himself in any good way, to will or to do aught that may be pleasing unto God.

25. "*It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry."]—He entangleth his soul in the snares of death who resumeth unto a profane use that which is once consecrated unto God, and who, after he hath vowed aught unto the Lord, argues within himself how to alter that holy purpose, and to defeat God of his due.

27. "The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly."]—The reasonable soul is as a bright candle which God hath set up in man, which gives light unto him for the finding out of the strange secrets of nature.

30. "The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly."]—Scourgings and woundings are the best cure of the lewd misbehaviour of wicked men: only fear and smart can restrain them; sound punishment is therefore fit for them; even such stripes as may pierce to the very inward parts of the body.

XXI. 4. "An high look, and a proud heart, *and* the plowing

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of the wicked, *is* sin."]—The wicked man hath an haughty look and a proud heart, neither are his misdispositions only sinful, but those his very actions and endeavours, which in another man would be harmless, are in him no other than sin.

5. "The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want."]—The thoughts and projects of him that is truly diligent are still to excellent purpose, and tend to the advancing and enriching of a man's estate; but the hasty and rash thoughts of him that is too eager of the world disappoint a man, and bring him to want.

6. "The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death."]—The wealth that is gotten by falsehood and lies is altogether uncertain and transitory, neither shall continue long in any one hand; and besides, procures the utter destruction both of soul and body to him that unjustly gets it.

18. "The wicked *shall be* a ransom for the righteous, and the transgressor for the upright."]—It many times falls out, through the wise and just providence of God, that those calamities which threatened to seize upon the godly and righteous man, do balk him, and fall upon the wicked and unconscionable.

24. "Proud *and* haughty scorner *is* his name, who dealeth in proud wrath."]—He that deals proudly in his anger is worthy to be branded with the name of an insolent scorner.

25. "The desire of the slothful killeth him."]—The vain and fruitless desire of a slothful man affamisheth him, while he longs for that which he will not set his hand to purchase, but will rather sit still and starve.

XXII. 2. "The rich and poor meet together: the LORD *is* the maker of them all."]—The wisdom of God hath not thought fit to make all men rich or all poor, but hath intermixed the one with the other, that each of them might have use of other; neither is it for the wealthy to insult upon or oppress the needy, since it is God that hath made them both such as they are, and he both can and will revenge any unjust measure that is offered by the one to the other.

5. "Thorns *and* snares *are* in the way of the froward."]—The froward and perverse is as a man on all sides encompassed with thorns and snares: his stubbornness brings him into infinite perplexities, out of which he can find no issue.

13. "The slothful *man* saith, *There is* a lion without."]—

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The slothful man feigns idle excuses and pretences of danger when he should go about his business.

14. "The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein."]—The plausible and smooth tongue of an harlot is no less dangerous than a deep pit fairly covered; into which if a man once fall there is small hope of recovering himself; and it is a fearful sign and effect of God's anger to be given over to her enticements.

15. "Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him."]—There is a foolish waywardness that is natural to the child and cleaves close to his disposition; yet not so, but that it may be, with due correction, whipped out of him.

16. "He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want."]—As well he that unjustly takes from the poor to enrich himself, as he that gives to the rich that which he unduly withholds from the poor, shall, through the just judgment of God, come to want.

XXIII. 2. Put a knife to thy throat, if thou *be* a man given to appetite."]—Be careful by all means to restrain thy wanton appetite, if thou be a man given to please thy palate.

4. "Labour not to be rich: cease from thine own wisdom."]—Do not too eagerly affect and labour to be rich, and follow not thine own carnal wisdom, which suggests unto thee wrong ways to the hasty purchase of wealth.

5. "Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven."]—Wilt thou be so foolish as to fix thine heart and thine eyes upon that which hath no constant being? For surely riches are of a flitting, uncertain condition: they will not abide with thee, but, as with eagles' wings, will fly away from thee.

6. "Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats."]—Be not thou beholden to a niggard for his bread, neither do thou wish to take part with him in any dainty dish.

7. "For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee."]—For as in his heart he doth inwardly grudge thee every bit thou eatest, so in his countenance and gesture he bewrays it: he bids thee, after his churlish fashion, to eat and drink; but his heart repines at thy presence, and wishes thee farther off.

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8. The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words."]—So shalt thou be vexed with thy grudging entertainment, that thou shalt wish the churl's meat were out of thy belly, and shalt repent of all those kind words that thou hast cast away upon so harsh and unworthy an host.

18. "For surely there is an end; and thine expectation shall not be cut off."]—For surely there shall be an happy and wished end, and a blessed reward of all thy holy endeavours; and thine expectation of a joyful retribution shall not be disappointed.

23. "Buy the truth, and sell *it* not."]—Be thou glad to purchase the truth at any rate; whatsoever it cost thee, the pennyworth is not dear; but when thou hast it, do not part with it upon any terms.

27. "A whore *is* a deep ditch."] See Prov. xxii. 14.

28. "She increaseth the transgressors among men."]—She is the means to draw men into much wickedness.

29. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"]—Every wickedness brings mischief with it; but who is the man that especially draws upon himself all manner of sorrows and inconveniences both in soul and in body and estate? who is he that raiseth quarrels and contentions upon every trifle? who is he that is full of idle, obscene, unsavory words? who is he that in distempered frays gets stripes and wounds? who is he that afflicts his eyes with defluxions and inflammations?

30. "They that tarry long at the wine; they that go to seek mixed wine."]—Who, but even he that sits long at the wine, that hunts about from one tavern to another where he may find the most exquisite wine and the truest drunkards.

31. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright."]—Suffer not thine eyes to be tempted, to take too much pleasure in beholding the pure and pleasing colour of the wine when it shows itself in the glass; and when, through the strength and spirit that is in it, it sparkleth right upward therein.

34. "Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."]—Thy head shall be so giddy, and thy brain so turned within thee, as if thou wert laid seasick in the midst of the ship, or as if thou layest upon the top of a tottering mast.

35. "They have stricken me, *shalt thou say, and* I was not

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sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again."]— Thou shalt be made so senseless, that thou shalt not know either what thou dost or what is done to thee: when thou art stricken thou art not affected with it, and when thou art beaten thou art not sensible of it; and so shalt thou be besotted with this excess of liquor, that thou shalt resolve, after all correction, when thou awakest out of thy drunken sleep, to return to the wonted course of thy drunkenness.

XXIV. 5. "A wise man *is* strong; yea, a man of knowledge increaseth strength."]—A wise man hath much inward strength in himself; yea, he that is a man of knowledge and understanding gives a great increase of strength and defence unto the whole city or community wherein he is.

7. "Wisdom *is* too high for a fool: he openeth not his mouth in the gate."]—Wisdom is too high for a fool to attain unto, neither hath he any capacity of public employments; either he is not called to counsel or is unable to give it.

9. "The thought of foolishness *is* sin."]—He that is wickedly foolish entertaineth commonly no thoughts but sinful.

11. "If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;"]—If thou do, out of a willing neglect or unmercifulness, forbear to deliver those who are crushed by oppression and led to an unjust death, and now are ready for a cruel execution;

12. "If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider?" &c.]—Think not to plead excuses of thine ignorance, as to say, I knew not this man to be innocent, the other unjust; neither the quality of his desert nor the means of his delivery; for there is an allseeing God who looks upon the secrets of all hearts, who is privy to the falsehood of all thy vain pretences and dissimulation.

13. "My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:"]—My son, as when thou eatest honey thou findest the taste of it sweet, and the honeycomb which thou tastest is delightful to thy palate;

14. "So *shall* the knowledge of wisdom *be* unto thy soul."]—So shalt thou find the knowledge of heavenly wisdom unspeakably delectable to thy soul.

16. "For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief."]—For the righteous man, if he fall into manifold miseries and calamities, yet, through the good-

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ness of God, he shall be delivered out of them all; but the wicked man, through God's just judgments, shall fall unrecoverably.

18. "And he turn away his wrath from him."]—Lest he turn away his wrath from him, and turn it upon thee.

21. "Meddle not with them that are given to change."]—Have nothing to do with them who are seditiously disposed; who vary from all good laws and orders, and are affected to innovation and change both of princes and government.

22. "And who knoweth the ruin of them both?"]—Who knows how soon, how suddenly God shall bring judgment and utter ruin upon both the wicked man and the seditious?

26. "*Every man* shall kiss *his* lips that giveth a right answer,"]—Every good man will appland and bless the mouth of him that giveth an upright sentence in judgment.

27. "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house."]—Look well to the settling and husbanding of thine estate; and when thou hast well secured and stocked and furnished thyself, then think of either building or garnishing thine house; whereof let all the materials be first provided abroad, ere thou begin with the fabric.

XXV. 2. "*It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter."]—It is the great glory of God's infinite wisdom that he hath hidden mysteries, which our weak and ignorant capacity cannot reach unto; but as for these human affairs, they may be searched into; and it is the glory of kings to fathom them, even to the bottom; that so they may thereupon award just judgments upon all occasions.

Or, it is the great praise of God's mercy that he hides and covers our manifold infirmities; but it is the houour of kings to find out and punish offences.

3. "The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable."]—As the heaven is exceedingly high, and the earth exceedingly deep, beyond the reach of man; so is the heart of kings: the very place wherein they are, and the due managing thereof, calls them to great reservedness.

6. "Put not forth thyself in the presence of the king."]—Make not too much ostentation of thy wit or wealth or bravery in the presence of the king; as if thou wouldest offer to compare with thy superiors, under whose countenance thou must live; towards whom submissness of carriage would both better become thee, and more avail to thy good.

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9. "Debate thy cause with thy neighbour *himself;* and discover not a secret to another."]—If there be a difference betwixt thy neighbour and thee, take him aside, and in a friendly manner argue the matter with him alone; and offer fair terms of peace and reconciliation; and discover not a secret unkindness to a third person, till thou seest no other way of atonement.

11. "A word fitly spoken *is like* apples of gold in pictures of silver."]—A seasonable and discreet speech is a most pleasing and precious thing; and no less delights the ear and the mind, than the most curious and costly embroidery, or pictures of gold and silver, doth the eye.

12. "*As* an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear."]—A docible and pliable ear accounts a loving and discreet reproof of his friend more precious than the richest earring of gold, or whatsoever more curious and costly ornament.

13. "As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him."]—The coolness of the snow or ice, wherewith the liquor is wont, in hot regions to be tempered, doth not more refresh the thirsty traveller, in the heat of summer, than a faithful messenger doth refresh and content the heart of him that sends him.

14. "Whoso boasteth himself of a false gift *is like* clouds and wind without rain."]—He that makes bountiful and deluding promises of great gifts, which will never be performed, is like a cloud, which makes show of that rain which it will not or cannot yield.

15. "A soft tongue breaketh the bone."]—A gentle and submissive answer softeneth and suppleth the most obdured and inflexible heart.

16. "Hast thou found honey? eat so much as is sufficient for thee."]—Take but a meet and moderate measure of those things which are most pleasing and delightful to thy nature or appetite.

20. "*As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that singeth songs to an heavy heart."]—He that offers music to a man in deep heaviness doth as unseasonably as he that takes off a coverlid in an extreme cold weather from the bed; or as he who, to preserve nitre, pours vinegar upon it, wherewith it is presently dissolved.

22. "For thou shalt heap coals of fire upon his head, and the LORD will reward thee."]—For thus, thou shalt either win and

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overcome him with kindness, or, if he be stubbornly malicious, thou shalt aggravate his judgment; and if he continue unthankful to thee, yet that God, for whose sake thou dost good for evil, will be sure to retribute it graciously unto thee.

26. "A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring."]—Look how hateful a thing it is to see a clear and pure fountain annoyed with mud and filth; so odious a sight it is to see a just man oppressed and tyrannized over by a wicked one.

27. "*It is* not good to eat much honey: so *for men* to search their own glory *is not* glory."]—Honey is good, but to eat too much honey is not good; so, to have a care of our own reputation and honour is good, but to seek our own glory and reputation too much is shameful and justly odious.

XXVI. 2. "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come"]—As a bird flies swiftly away, and returns not to thy hand again; so the causeless curse shall vanish into the air suddenly, and never come near thee, to thy hurt.

4. "Answer not a fool according to his folly, lest thou also be like unto him."]—Answer not a fool in that idle or malicious fashion wherein he provoketh thee, lest thou declare thyself to be as very a fool as he.

5. "Answer a fool according to his folly, lest he be wise in his own conceit."]—In a discreet and sober manner take up a fool roundly, and convince him of his absurd cavils and proud ignorance, lest otherwise he go away more highly conceited of his own abilities and victory.

6. "He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage."]—No more can a fool do his message, than a man without feet can go: he therefore doth as it were cut off his own feet that sends a fool on his errand; for both he is disappointed and sustains loss.

7. "The legs of the lame are not equal: so *is* a parable in the mouth of fools."]—As there is a disproportion in the legs of the lame man, whereof one is longer, another shorter, both unfit for motion; so there is much unmeetness in a fool's parable; it doth neither agree with itself nor with him that speaks it.

8. "As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool."]—He that giveth applause and honour to the person or speech of a fool doth as unseasonably as he that binds

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up a stone in a sling which should be altogether for ejaculation, and should no more be fastened therein than an high conceit should be raised and fixed in the mind of a fool by our flattering approbation.

9. "*As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools."]—It is no more fit for a fool to meddle with a wise speech, than for a drunken man to handle a thorn bush; this wounds him, that shames him.

16. "The sluggard *is* wiser in his own conceit than seven men that can render a reason."]—The sluggard will not be beaten out of his sloth; and let never so many wise men persuade him to shake off his dull idleness, yet he persists in his error, and thinks himself herein wiser than they all.

18, 19. "As a mad *man* who casteth firebrands, arrows, and death, so *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?"]—There is little difference in this case betwixt fraud and fury: he that purposely deceives his neighbour under a colour of jest, is no less prejudicial to him than a lunatic that doth wrong out of frenzy and distemper.

23. "Burning lips and a wicked heart *are like* a potsherd covered with silver dross."]—Lips full of secret detraction and slander, joined with a false and malicious heart, are like a base potsherd of earth, covered over with some filings of silver: under some shows of friendship, there is nothing within but filthy hypocrisy.

25. "*There are* seven abominations in his heart."]—There are many varieties of secret wickednesses in his heart.

28. "A lying tongue hateth *those that are* afflicted by it."]—A man of a lying tongue hates those whom he hath wronged, only out of the conscience of his own injury, because he knows he hath deserved to be hated by them.

XXVII. 1. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth."]—Be not too jocund, or too confident of that which thou wilt do or have to morrow; for thou knowest not what changes may fall out in a day.

3. "A fool's wrath *is* heavier than them both."]—A fool's wrath is more troublesome to bear, and more intolerable than they.

10. "Neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off."]—Do not rather make choice, in the day of thine adversity, to repair for comfort to the house of thy brother, than of thy

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tried and faithful friend; for a true hearted loving neighbour is better than an overly and unrespective brother.

14. "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him."]—The false acclamation and hollowly officious compliment of a formal friend shall speed no better with a wise man than if he had entertained him with a curse; and that flattery of his shall turn to a curse upon his own head.

16. "Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*."]—She can no more be hid than the wind that bloweth upon the face, or the oily substance of the ointment upon the hand; these both of them will be perceived: so will the unquiet spirit of a contentious woman.

17. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."]—As iron or steel getteth an edge by the attrition of metal of the same kind, so by the conversation of one friend with another are the good parts and faculties of men increased.

19. "As in water face *answereth* to face; so the heart of man to man."]—As he that looks into the water sees there his own face; so he that looks into his friend's heart sees there his own heart.

21. "*As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise."]—There is no way so sure to try a man's discretion and temper as by praising him: if he be vain and light, he will be puffed up with it; if he be wise and solid, he will be no whit moved therewith.

23. "Be thou diligent to know the state of thy flocks, *and* look well to thy herds."]—Be diligent, above all parts of husbandry, in that which concerns thy cattle, whether flocks or herds, as that which affordeth the most certain and constant increase.

24. "For riches *are* not for ever: and doth the crown *endure* to every generation?"]—For the money that thou layest up, and household treasure, is fickle, and subject to sudden loss, and thy honour and dignity will not last always; but the benefit that arises from thy cattle continues.

25. "The hay appeareth, and the tender grass sheweth itself."]—For the earth in a constant succession yields thee grass and hay, &c.

XXVIII. 1. "The wicked flee when no man pursueth."]—The wicked man hath such affrights within his own conscience, that he

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is subject to be terrified with every outward occasion: and when he hath no enemy is apt to pursue himself.

2. "For the transgression of a land many *are* the princes thereof," &c.]—The wickedness of a land is the cause of the manifold changes of the princes and governors thereof, whereby both the people and rulers conspiring in evil are punished.

3. "A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food."]—A rich oppressor leaves a man poor, but a poor oppressor leaves him nothing.

4. "They that forsake the law praise the wicked."]—Those that do willingly break and cast off the law of God, do, in so doing, give approbation and encouragement to wickedness.

5. "They that seek the LORD understand all *things*."]—They that are true hearted to God, and conscionable in their ways, have so much light from God's spirit, as that they understand their whole duty to God: they know both what they should do, and how they should perform it.

17. "A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him."]—A man that hath imbrued his hand in innocent blood, driven by the horror of his conscience, flies he knows not whither; even into the mouth of the pit: such a man runs into the very jaws of death; neither let any man offer to stay him from that deserved judgment: it is not for any eye to pity him that hath been so cruel to another.

19. "He that followeth after vain *persons* shall have poverty enough."]—He that followeth vain and idle persons shall fall into extreme poverty.

22. "He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him."]—He that would be rich too soon, not caring by what means, how indirect soever, he obtain wealth, that man hath a covetous eye and a base niggardly heart, and knows not that, through the just judgment of God, this his immoderate eagerness shall be punished with want and beggary.

24. "Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer."]—A rebellious unthrift, that, notwithstanding all good counsel to the contrary, wasteth the goods of his parents, and will not be convinced of his offence, but persists in the maintenance of his lawless courses, is, for the heinousness of his sin, in the next degree to a murderer.

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XXIX. 5. "A man that flattereth his neighbour spreadeth a net for his feet."]—A man that flattereth his neighbour goes about to do him a secret mischief; and doth, as it were, lay a net to catch and entangle him to his ruin.

8. "Scornful men bring a city into a snare."]—Those that are wilfully wicked, and do scornfully reject all good counsel and reproof, are the means to draw down judgments upon the very city where they dwell.

9. "Whether he rage or laugh, *there is* no rest."]—Whether a wise man deal with him seriously and severely, or whether jestingly and merrily, all is one; he shall not be able to prevail; either for his own peace or the other's reformation.

10. "But the just seek his soul."]—But the righteous man, contrarily, seeks to preserve his life, and to save his soul.

12. "If a ruler hearken to lies, all his servants *are* wicked."]—Such as the ruler is, such will be his attendants: if the governor be one, whose ears are open to either flatteries or slanders, his followers will frame themselves to feed his wicked humours in all things.

13. "The poor and the deceitful man meet together: the LORD lighteneth both their eyes."]—The innocent poor man and the crafty griping usurer meet both together, and the Lord causeth his sun to shine upon them both; maintaining both in life; doing good outwardly even to the worst deserving.

18. "Where *there is* no vision, the people perish."]—Where God withdraweth himself, and doth not reveal his will to any nation or people, there is no ordinary means of keeping their souls from perishing.

19. "A servant will not be corrected by words: for though he understand he will not answer."]—He that is of a servile and sturdy disposition will not be corrected without blows; for though he do well enough understand a verbal reproof, yet he is no whit moved to an answerable regard of it.

24. "He heareth cursing, and bewrayeth *it* not."]—He heareth men urged with adjurations, whether they have stolen the thing or know the thief; and yet keeps his wicked counsel, and will not bewray the malefactor.

25. "The fear of man bringeth a snare."]—That man whose heart is overcome with a weak and diffident fear, not daring to cast himself upon the care and providence of the Almighty, bringeth misery upon himself.

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26. "Many seek the ruler's face (*or* favour;) but *every* man's judgment *cometh* from the LORD."]—It is ordinary for men, when their cause is to be heard, to make friends to the judge; neglecting, in the mean time, to commit themselves and their case to the Almighty, in whose hand the judge's heart is; whereas they ought first to begin with God, which can overrule all the actions and purposes of men.

XXX. 2, 3. "Surely I *am* more brutish than *any* man, &c. I neither learned wisdom, nor have the knowledge of the holy."]—Surely I, Agur, am sufficiently conscious to mine own ignorance and unworthiness: of myself I do, I can know nothing; and therefore am, as of myself, utterly unable to reach unto the great mysteries of salvation.

4. "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?"]—Indeed, what man can do it? Alas, how poor and impotent creatures we are! Is there any of us able to ascend up into heaven, and to descend thence again; yea, have we power to command aught in these lower regions? have we the rule of the winds, of the waters, of the earth? Show me the man that can or dare arrogate this power to himself.

10. "Accuse not a servant unto his master, lest he curse thee, and thou be found guilty."]—Offer no unjust measure to the meanest person: do not wrongfully accuse a servant to his master; lest in the bitterness of his soul he curse thee, and God hearing him shall punish thy guiltiness.

11. "*There is* a generation *that* curseth their father, and doth not bless their mother."]—There are four kinds of men worthy of our avoidance and detestation: the first is of graceless children, who curse those parents from whom they have received their life and being;

12. "*There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness."]—The next is of false hypocrites and self-pleasers, who think themselves holy and just, while yet they are full of wickedness;

13. "*There is* a generation, O how lofty are their eyes! and their eyelids are lifted up."]—The third is of proud men, who are exalted in their own opinions, and look scornfully over other men perhaps better than themselves;

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14. " *There is* a generation, whose teeth *are as* swords," &c.]—The last is of cruel oppressors, which kill and devour the poor, &c.

15. " The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough :"]—The horseleach hath naturally a forked tongue, whereby she draweth blood insatiably of that part whereon soever it lights: answerably whereunto are three things, yea four, that still crave, and can never be satisfied:

16. " The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough."]—The grave is not satisfied with carcasses; the incontinent womb is not satisfied with lust; the dry earth drinks up all the water that falls upon it; the fire devours all the combustible matter that it lays hold upon: and all of these call for more.

17. " The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."]—That man who is so lewd and unnatural as to mock his father and to depise his mother shall be sure to be seized upon by the just judgments of God: his very eyes, in whom that wicked and graceless scorn hath showed itself, shall be picked out of his head by the greediest and fiercest ravens, and the young eagles shall eat them: certainly God will find some means to be avenged of him.

19. " The way of a man with a maid."]—The close conveyances and subtle passages of a secret and crafty fornicator with a cunning harlot.

21. " Four *which* it cannot bear."]—There are four things very intolerable:

23. " For an odious *woman* when she is married; and an handmaid that is heir to her mistress."]—A woman of lewd and odious qualities and conditions, which can neither be reformed nor endured by her husband; and a poor handmaid suddenly advanced to a rich estate, grown now insolent and imperious with her promotion.

29. " Yea, four are comely in going."]—Yea four, which carry a good presence with them, and carry a kind of port and pleasure in their motion.

31. " An horse (*as it is in the margin*); an he goat also; and a king, against whom *there is* no rising up."]—A well shaped and beautiful horse proudly trampling; a fair and well-coloured

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he goat; and a magnificent prince that is honoured and acclaimed of all his subjects.

32. "*Lay* thine hand upon thy mouth."]—Yet suppress it in thyself, and be not so foolish and wicked as to utter it.

33. "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife."]—As the agitation of the milk in the churn bringeth forth butter, and as the strong and vehement wringing of the nostrils bringeth forth blood, so the earnest provocation of anger is the occasion of quarrels and much strife.

XXXI. 1. "The words of king Lemuel, the prophecy that his mother taught him."]—The words which king Solomon, whom his mother in a style of love termed Lemuel, received from that his mother in his younger years, and that divine counsel which she gave him.

2. "What, my son? and what, the son of my womb? and what, the son of my vows?"]—What shall I then say unto thee, O thou my son, the dear son of my womb, the son of my desires, whom by my fervent prayers I obtained from God, not without solemn vows of testifying my thankfulness for blessing me with thee?

3. "Give not thy strength unto women, nor thy ways to that which destroyeth kings."]—Suffer not thyself so to be besotted with the beauty of women, as that thou shouldest yield unto them the strength of thy body and the best of thy thoughts; neither give thyself to those wanton courses which have been the bane of many great princes.

4. "*It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink."]—It is not fit for kings, O Solomon, to give themselves to excessive or pleasurable drinking of wine, and to pouring in of strong intoxicating liquors.

6. "Give strong drink unto him that is ready to perish."]—Give rather strong drink to the man that is dejected in spirits, and near to perishing through extremity of affliction.

8. "Open thy mouth for the dumb in the cause of all such as are appointed to destruction."]—Speak thou for them that are not able to speak for themselves, and plead thou for them who are undeservedly designed to destruction.

10. "Who can find a virtuous woman? for her price *is* far above rubies."]—Whosoever finds a wise, virtuous, modest wife,

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let him know how to value her: let him esteem her worth above all the precious rubies and diamonds of the world.

11. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil."]—Her husband may safely rely upon her trust and care for the maintenance and enriching of his family, so as he shall have no need to depend upon the spoil of enemies for the enhancing of his wealth.

14. "She is like the merchants' ships; she bringeth her food from afar."]—She provideth all necessaries for her family at the best hand, and after the manner of merchants sendeth far for a good pennyworth.

17. "She girdeth her loins with strength."]—She addresseth herself to go roundly and heartily about her business.

18. "She perceiveth that her merchandise *is* good: her candle goeth not out by night."]—She findeth such sweetness and benefit in her careful endeavours that she is encouraged to add vigilancy to her painfulness; and as if the day were not long enough, she borrows of the night.

21. "She is not afraid of the snow for her household: for all her household *are* clothed with scarlet."]—She knows those of her family need not take care for the cold of winter; for she hath made both warm and rich provision of clothes for them, not only for necessary use, but for ornament also.

23. "Her husband is known in the gates, when he sitteth among the elders of the land."]—Her husband sitting in the gates of the city amongst other of the rulers is easily known from all the rest, by the cost and neatness of that attire which she hath provided for him above his fellows.

25. "Strength and honour *are* her clothing."]—She so demeans herself as that all her actions and carriages are full of honour, and bewray a masculine strength and fortitude.

28, 29. "He praiseth her. Many daughters have done virtuously, but thou excellest them all."]—Her husband shall extol her worth and virtue above all other women, saying, Other wives have done and deserved well, but thou surpassest them all.

30. "Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised."]—It is no trusting either to outward favour or to plausibleness of disposition: as for beauty, it is fading and transitory; but the true fear of God is that the comfort whereof will stick by us always; the woman that is endued therewith shall be ever praised.

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31. "Give her of the fruit of her hands; and let her own works praise her in the gates."]—Let her have that due praise which she hath deserved; and let her own works, as they have merited, procure her a public applause in the world.

ECCLESIASTES.

I. 2. "Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity."]—All these earthly things, all that a man can either do or attain, is utterly vain and ineffectual, in respect of any true and perfect contentment or happiness which it can yield to the soul; since it is both fickle in the continuance, and unsatisfying in the nature and worth thereof.

3. "What profit hath a man of all his labour which he taketh under the sun?"]—So far is all the labour of man which he takes here on earth unable to make him truly happy, as that it yieldeth him no during profit at all: both he and it are swept away by death, as if they had never been.

4. "*One* generation passeth away, and *another* generation cometh: but the earth abideth for ever."]—There is no stability here: one generation of men goeth, another comes, none stayeth; while yet the earth, the basest of all elements, and that from whence we received this corruptible substance, continueth in her wonted estate, and abides to the end of the world.

5, 6. "The sun also ariseth, &c. The wind goeth toward the south, and turneth about unto the north; it whirleth," &c.]—All things are in motion: the sun and the wind whirl about the earth, and return around, after their circuition, to the very place whence they began their course.

7. "All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again."]—So do the waters also keep the same course of motion; for all rivers run into the sea, which again empties itself by secret conveyances, through the channels of the earth, into those springs whereof the rivers arise; so as there is a continued circle in the movings and interchanges of these creatures; but man passeth away at once, and appeareth no more.

8. "All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing."]—All these creatures do, as it were, toil themselves in their motion; and all the world wherein they are is full of trouble and vexation: it is not in the power of man to express the particulars; no, the

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very eye of man can never have seen enough, the ear of man can never have heard enough, of the miserable vanities and irksome conditions of this earthly life of ours.

9. "The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun."]—The eye and the ear can never come to an end of their work; for there is still an interchangeable succession of their objects: that which hath formerly been shall be again; and that which now is done shall, in the revolution of times, come about again; and there is neither an end of old occurrences nor a beginning of new.

11. "*There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after."]—We easily mistake the condition of all things; for those things which have been leave no remembrance behind them; and those things which are now present, and those which shall be hereafter, shall be so forgotten of our succeeding posterity as if they had never been.

15. "*That which is* crooked cannot be made straight; and that which is wanting cannot be numbered."]—That which is crooked and perverse cannot by any human means be rectified and reformed; only the power of God, who made all things, can change the natural misdisposition of them; and there are such store of defects and enormities, both in nature and practice, that they cannot be numbered.

17. "I gave my heart to know wisdom, and to know madness and folly."]—I addicted myself moreover to the disquisition and study of morality; and therein I did not only labour to know what pertained to wisdom, but also, on the contrary, to understand what belongs to folly and madness, that I might perfectly comprehend all the fashions and courses of men; and I found this to be no better than vexation of spirit.

18. "For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow."]—For whosoever gets much wisdom shall be sure to have much sorrow to boot; since the more he knows, the more cause of grief shall he find; for both he shall still see more that he cannot know, and in that which he doth know he shall perceive so much vanity that shall pierce and humble his soul.

II. 1. "I said in mine heart, Go to now, I will prove thee with mirth."]—From that austere search of knowledge, I thought to divert my thoughts unto mirth and pleasure.

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2. "I said of laughter, *It is* mad: and of mirth, What doeth it."]—When I had taken a full trial of the free jollities and wild delights of men, I cast them off with scorn: and said of laughter, that it is both an effect and argument of a mad distemper of the mind; and of mirth, that it is a vain and unprofitable passion, not fit for a wise man's entertainment.

3. "I sought in my heart to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good," &c.]—I did yet further resolve, to give myself over to the pleasures of the palate and of the belly; to take my fill of wine and delicates, for the cheering up of my dull and wearied spirits: yet so as that I made account not to cast off the study of wisdom; but therewithal to mix an experimental knowledge of folly and debauchedness, till I might see whether any true contentment might be found therein.

7. "I got *me* servants and maidens, and had servants born in my house."]—I bought and procured servants and maids; and had besides a numerous issue of those bond-servants which were born and bred within my own family.

12. "For what *can* the man *do* that cometh after the king? *even* that which hath been already done."]—If ever any man could have found out full contentment, either in wisdom or folly, certainly I should have done it; for who can have the like means that I have had for these ends? Surely he that will come after me, for a further disquisition of this matter, shall find that he can neither do nor know aught but that which I have done and known before him.

14. "The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all."]—Wisdom is light, and folly is darkness; the wise man therefore walketh in this light, having the eyes of his understanding clear, whereas the fool walketh in darkness; yet for all this difference, I perceived that events, whether good or evil, fall alike unto them both.

15. "Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity."]—To what purpose then should I weary myself in the pursuit of wisdom, if, in respect of the events of things, I shall speed no better than a fool? And at last I concluded, that both this indifferency of events, and this use, that I was apt to make of it, is vanity.

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16. "And how dieth the wise *man?* as the fool."]—Doth not the wise man die as well as the fool? Doth he not die with as much pain as the fool? Is there not the same act and manner of dissolution of both?

17. "Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me."]—I was therefore utterly distasted with the present life; since it yielded nothing but anguish and vexation, even from the best works that I could perform.

18, 19. "Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise *man* or a fool?"]—It doth not a little aggravate the vanity of these earthly contentments, and my hatred of all my laborious and magnificent works, that, when I have done, I must leave them to a successor, at all uncertainties; for who knows whether he shall be a wise man or a fool?

20. "Therefore I went about to cause my heart to despair of all the labour which I took under the sun."]—Therefore I did bend my thoughts, what I might, to put my heart out of conceit and hope of any good issue of all my earthly labours and endeavours.

24. "*There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour," &c.]—Yet of all vanities this is the best, since the life of man is attended with so much sorrow and care; what he may to put off all grief and anxiety, to enjoy the good blessings of God, to eat and to drink, and to take all lawful pleasure and delight in the use of those good things he hath.

25. "For who can eat, or who else can hasten *hereunto*, more than I?"]—For is there any man living that can procure more excellent varieties of delicates than I? Is there any whose means will afford him opportunity of providing them with more speed or ease than myself?

III. 1. "To every *thing there is* a season, and a time to every purpose under the heaven."]—Both God hath predetermined, in his most wise counsel, a time and season, wherein all events shall come to pass; and hath put this wisdom into man, to make choice of the times and opportunities for all his actions.

3. "A time to kill."]—There is a time, whether in a just war or in a peaceable execution of justice, wherein it is seasonable and warrantable to kill, &c.

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7. "A time to rend, and a time to sew."]—A time to rend our garments, in main occasions of sorrow; and a time to make them up again.

9. "What profit hath he that worketh in that wherein he laboureth?"]—What stability or during profit therefore can a man expect from that which he doth, since there is such a changeable vicissitude in all actions and events?

11. "He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."]—He hath made all his creatures in excellent order and proportion, and to singular use in their proper seasons, though man is not able to look into them; for God hath in his justice so given up men to the cares and studies of these worldly affairs, that they, being taken up therewithal, cannot find out the wonderful works which God hath wrought from the beginning, and shall continue to work until the end.

13. "And also that," &c.] See chap. ii. 24.

14. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him."]—I know, that whatsoever God doth, it is and shall be for ever, no otherwise than he intended it to be: there is no altering of it, by aught which our power can add to it or detract from it; and this God doth, that men may learn to adore and reverence his infinite justice and wisdom and power.

15. "And God requireth that which is past."]—God calls for back again, both an account and a renewing of that which is already past.

17. "For *there is* a time there for every purpose and for every work."]—For, howsoever here all things are carried partially and corruptly, yet there, before the just tribunal of the Almighty, there shall be a time wherein every purpose and every work of man shall appear as it is.

18. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."]—I thought in my heart concerning the outward condition and wicked dispositions of the sons of men, that if God would but let them see themselves, they would easily perceive that they are no better than beasts.

19. "For that which befalleth the sons of men befalleth beasts;

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even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity."]—All outward events befall alike to men and beasts: they breathe alike; they part with their breath alike; they both die by the same means, with the same pain and reluctation; neither is there any outward or apparent thing in man above the beast, that can shelter him from that common vanity to which both of them are subject, or distinguish his condition from theirs.

20. "All go unto one place; all are of the dust, and all turn to dust again."]—Both, in respect of their bodily substance, go to one place: out of the earth were they taken, and to the earth they return.

21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"]—And howsoever they are fully differenced by the soul or spirit, which informeth the man, whereof the beast is not capable, yet, in the very issue and face of death, who can by his sense discern this difference? No man can see either the spirit of the man ascending to heaven, or the spirit of the beast that vanisheth together with the body: only this is discerned by rectified reason, and by the illumination of God's spirit; which assureth, yea, convinceth us of the several, yea contrary condition of both.

22. "Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?"]—Since such is the vanity of man, and his condition in all outward things so like to that of brute creatures, I know no better way for a man, than to make a cheerful use of God's good blessings here: for this is all the fruit and alleviation of all his painful labours, which the earth can afford him; without all anxious cares of those things which shall be after him; for when he hath all done, who shall bring him to see how his heirs will spend or save the estate which he hath carked to leave unto them.

IV. 2. "Wherefore I praised the dead which are already dead more than the living which are yet alive."]—I did in this prefer the state of the dead before the living; for that they are out of the reach of this cruelty and oppression, which the living groan under.

5. "The fool foldeth his hands together, and eateth his own flesh."]—The foolish, slothful man, folds his hands together and

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will not work, and affamisheth himself with wilful idleness; rather choosing to starve than labour;

6. "Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit."]—And is ready to say for himself, A little with ease is better than a great deal with toil and trouble.

8. "There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour," &c.]—I have noted a man that is single and solitary, that hath neither wife nor child nor brother to whom he might leave his estate, and yet this man toils and drudges incessantly, &c.

9. "Two *are* better than one; because they have a good reward for their labour."]—Society is a thing of much comfort and benefit: upon every occasion two are better than one; two are able to undertake and perform that which one cannot, and therefore may well expect a good issue of their labours.

12. "And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."]—And if an adversary be too strong for a man alone, yet if the weaker be assisted by the strength of a second, he shall be able to withstand and overcome: and as it is thus in the society of two, so it holds in a proportion of more; a cord of two twists is strong, but if it be treble twisted it is not easily broken.

13. "Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished."]—There is a great difference betwixt a child and an old man, betwixt a king and a beggar; yet a poor child if he be wise is better than an old king if he be foolish and perversely settled in wickedness.

14. "For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor."]—For that poor wise man may from a base and miserable condition be advanced to highest dignity; whereas the foolish commander that was born great may become needy and wretched.

15. "I considered all the living which walk under the sun, with the second child that shall stand up in his stead."]—I have noted it to be the common practice of the world, even generally of all living men, that they are apt still to regard the successor, and to neglect the father, though of great desert, in comparison of the son, that shall inherit the crown after him.

16. "*There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in

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him."]—The world hath ever been and ever will be thus inconstant, and disaffected to the present government, how wise and just soever: still they, as impatient of the yoke, will be complaining of that command under which they are, and not yield so cheerful and thankful obedience as they ought.

V. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools:" &c.]—When thou goest up to the temple of God, look carefully with what affections thou presentest thyself there: see that thou have a mind free from worldly cares and distractions; and think not that the very outward work of a sacrifice, formally offered, can serve thy turn: this imagination is for a foolish and ignorant heart; but know, that God looks for a careful and diligent attendance upon his ordinance, and requires an attentive ear to his word, &c.

2. "Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few."]—Be not thou rash and over hasty in the engaging of thyself by vows unto God, but be well advised, both what thou undertakest, and how thou shalt perform it; and let those prayers which thou shalt pour forth unto God be well digested in thy thoughts, for thou hast to do with a pure and holy, as also with a glorious and omnipotent God, who dwelleth in the heaven; whereas thou, a base silly creature upon earth, art open to his all-seeing eye, and obnoxious to his almighty power; let therefore thy vows be both rare and solemn, and thy prayers free from loquacity and idle babblings:

3. "For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words."]—For as in a multitude of business there will be troublesome and confused dreams, so in a multitude of words there will be futility and error.

4. "For *he hath* no pleasure in fools."]—It is the part of a fool to vow that which either he cannot or will not perform; and God takes no pleasure in those that are thus impiously foolish.

6. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"]—Suffer not thy tongue, through the rashness of thy vow, to make it and thy whole self guilty of a sin before God, and obnoxious to judgment; neither think to excuse it before God and

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his angels by a plea of error. Why shouldst thou draw God's anger upon thee by the sinful temerity of thy vow, so far as that he should plague thee with an utter destruction.

7. "For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God."]—For as there are many vain phantasies in the multitude of dreams, so surely there are many hateful and dangerous vanities in the multitude of hasty vows; but thou, settle thou the fear of God in thy heart, and that shall ever both guide and preserve thy tongue.

8. "If thou, &c. marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they."]—Be not amazed or dismayed, as if all things were let loose, and as if these earthly things were not orderly swayed by a wise and just Providence; for, as God hath appointed kings and princes over men, so he hath appointed his spiritual creatures in a degree above them, and himself is infinitely above all the degrees of them.

9. "Moreover the profit of the earth is for all: the king *himself* is served by the field."]—Surely there is excellent and necessary use of husbandry: whence have we the good things whereby our life is preserved, but from the fruitful bounty of the earth? Even the states of kings cannot well subsist without a due culture of the earth.

11. "When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?"]—If a man have great store of lands, and much stock in his hands, there must be many hands employed in the managing of it; so that as his means are greater, so the mouths that spend it are more: and what gaineth the owner hereby above the servant, more than this, that he sees his goods both brought in and wasted; whereof himself can take no more part than to feed and clothe him?

13. "Riches kept for the owners thereof to their hurt."]—I have noted those riches which men account blessings, to turn to the great harm and mischief of the owners; both of their bodies, and souls, and lives, and estates: for, besides their difficulty in getting, and care in keeping, how ordinarily are they the occasions of violence offered to their persons, of unjust suggestions of capital crimes against their lives! &c.

14. "But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand."]—And those very riches

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have I seen to vanish away under the owner's hand, in the midst of all his toil and travail: so as the son whom he begets shall have nothing at all left him of that wealth wherewith his father seemed to abound, neither shall the father have aught to leave him.

17. "All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness."]—He abridgeth himself of all comfort through his too eager pursuit of wealth, and both pincheth his body and tortureth his mind with many vexations and discontentments.

20. "For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart."]—His days go away merrily, and seem short, for that God gives him cheerfulness and contentment in the fruition of what he hath.

VI. 2. "Yet God giveth him not power to eat thereof, but a stranger eateth it."]—Yet God hath not given him a free heart to take comfort and benefit in the use of his riches, but rather hath given him up to such a besottedness therewith, that he cannot find in his heart to bestow any good thing upon himself, but saves it for a stranger that shall come after him.

3. "If a man beget an hundred *children*, and live many years, &c. and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he."]—Let a man live to never so fair and full an age, as long life is indeed a blessing of God; and let him be as full of children as of years, as children also are the gift of God; yet, if that man scant and abridge himself of all his due comforts here through his own miserableness, and after his death be debarred of an honest and comely sepulture, I say that an untimely birth is in a condition less ill than he.

4. "For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness."]—For that abortive birth comes into the world without all noise or use, and passes away obscurely without notice; and as it lived not to have a name, so the name and memory of it vanisheth into darkness and oblivion.

5. "This hath more rest than the other."]—He hath been freed by so early a death from those vexations which the old covetous man puts himself unto.

6. "Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?"]—Yea, though he have lived a thousand years twice told, yet, when it is past, what

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is he the better for that? Is he not now in the same state with the abortive? do not both of them go alike unto dust?

7. "All the labour of man *is* for his mouth, and yet the appetite is not filled."]—Indeed, all the labour of man should be, and ordinarily is, for the preservation of his life; but the covetous man toils, he knows not for what; and though nature be content with a little, yet his appetite of having is never satisfied.

8. "For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?" q. d. but the same with the rich?]—In respect of the outward maintenance of this life, what can the wise man have which the fool may not? Both of them may and must live by meat: either of them may come to abound or want. What hath the rich more than the poor man, that knows how to live? his superfluity is nothing to his life.

9. "Better *is* the sight of the eyes than the wandering of the desire."]—It is far better for a man to enjoy that present good which is before his eyes, than to discruciate and rack his thoughts with an insatiable desire of what he hath not, or perhaps cannot have.

10. "That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he."]—There is a wise and infinite providence of God under which eminently amongst the other creatures man is, whom God hath noted and designed out with all his qualities and endowments, and hath determined to him all his conditions and events; neither can he think to struggle himself out from the mighty and overruling power of his Creator.

11. "Seeing there be many things that increase vanity, what *is* man the better?"]—As man is vanity, so are those things which he affecteth; where there are many things therefore, there must needs be an increase of vanity; what is a man the better therefore for having more vanities besides his own?

12. "For who knoweth what *is* good for man in *this* life, all the, &c. as a shadow? for who can tell a man what shall be after him under the sun?"]—We are commonly subject to mistakings in our opinions concerning good things: we ofttimes take that for good and profitable which is indeed harmful to us either in the kind or quantity of it; and if in this fleeting and vanishing life we be thus ignorant in present things, how much more in future! Who can tell a man what shall be after him?

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VII. 1. And the day of death than the day of one's birth."]—The day of a good and faithful man's death is much better than the day of his birth; for his death puts an end to those miseries which his birth begins, and begins those happinesses which the present life is not capable of.

2. "For that *is* the end of all men; and the living will lay *it* to his heart."]—For that death, which is the occasion of such mourning, is the end of all men; and those that are wise amongst the living will carefully bethink themselves of it, and make due preparation for it.

6. "As the crackling of thorns under a pot, so *is* the laughter of the fool."]—A fire of thorns under a pot makes a loud noise with the crackling thereof for a time, but the blaze is soon out; so doth the mirth and laughter of a fool; after some short semblance of joy it vanisheth to nothing.

7. "Surely oppression maketh a wise man mad; and a gift destroyeth the heart."]—Extremity of oppression is enough to distemper a very wise man; and bribes are enough to corrupt and destroy the heart of him that receives them.

8. "Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit."]—There is much doubt and uncertainty in the beginning of things, whereas there is full assurance in the end; the end therefore of a thing is better than the beginning: for indeed, both the beginning and proceeding of all affairs do but drive at a good end; and a meek and patient-spirited man, that can quietly wait for the end and event of things, is better than he that is proud and impetuous, who violently rusheth upon all enterprises, and will needs force his own terms.

9. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."]—Do not give way to a rash and sudden anger; for this techy and choleric disposition argues much folly and misgovernment in the man that is swayed with it.

10. "Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this."]—Be not thou discontentedly querulous at the present condition; as to complain how bad these times are in respect of the former; and to murmur at the providence of God, as if there were some slackness or neglect therein; for this is a foolish thought of thine, and an unjust: rather do thou, in an humble thankfulness and submission, make use of the present.

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11. "Wisdom *is* good with an inheritance."]—If a man have a great estate, and wisdom to use it, he may do great matters, and is very happy therein.

12. "For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it."]—Many a one hath been preserved by his wisdom, and many have been preserved by their money, so as both together must needs be an excellent defence; but, if they must be severed, wisdom and knowledge must needs be the better, as that which both can safeguard the present life and give a better unto the owner of it.

13. "Consider the work of God: for who can make *that* straight, which he hath made crooked?"]—Do not complain of times and events, but consider well the wise and just and powerful proceedings of God; for when he hath thought good, for the punishment of men's sins, to give them up to disorder and perverseness, it is not in the power of human means to rectify them.

14. "But in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."]—In the day of adversity, bethink thyself of the author of thine affliction, and of the manifold grounds of patience which God hath laid before thee; for God hath given interchanges of welfare and adversity, that man might find no just cause to complain of his proceedings.

15. "There is a just *man* that perisheth in his righteousness."]—There is a just and innocent man that miscarrieth, notwithstanding his righteousness, through the cruelty and injustice of oppressors.

16. "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?"]—Be not thou too rigid and rigorous in exacting the extremity of justice upon every occasion; neither do thou affect too much semblance and ostentation of more justice and perfection than thou hast or canst attain: neither do thou arrogate more wisdom to thyself than is in thee; nor curiously seek and search into those mysteries which God would not have revealed: for why shouldest thou bring upon thee the displeasure and judgments of God by this proud and sinful affectation?

17. "Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?"]—As I would not have thee too just and too wise, so I would not have thee run into the other

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extreme: every degree of wickedness is too much: do not let thyself loose to any evil; neither yield thyself over to a willing ignorance and foolish neglect of wisdom: for why shouldst thou provoke God to hasten his just judgments upon thee to thine untimely destruction?

18. "*It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."]—It is good and sure, to walk in a mean betwixt both these extremes; so to beware of severity, and too much profession of wisdom, that thou neglect not the other charge of avoiding looseness and folly: he that feareth God shall by him be kept in an holy mean betwixt both these sinful and dangerous excesses.

21. "Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee."]—He that would live in peace must put up many injuries, especially of the tongue: be not too eagerly inquisitive after the words that are spoken concerning thee, lest thou hear those of thine own family speak evil of thee.

23. "All this have I proved by wisdom: I said, I will be wise; but it *was* far from me."]—I thought to make all these observations and experiments, and made account to gain a great measure of wisdom; but the more I knew, the less I was satisfied, and the more I found that I wanted.

24. "That which is far off, and exceeding deep, who can find it out?"]—So deep is wisdom hid, and so far off from our reach, that it is not in the power of man to find it out;

25. "And to know the wickedness of folly, even of foolishness *and* madness."]—As also to note the wicked courses of foolish, yea, of mad sinners, both in their actions and in their events.

26. "And I find more bitter than death the woman, whose" &c.]—And I have found, by woful experience, the mischief and deadliness of an alluring beauty, &c.

27. "*Counting* one by one, to find out the account."]—Curiously searching and examining of both sexes, as it were, by the poll, one by one, to give a just account of the estate of them both.

28. "Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found."]—Which yet still I do earnestly seek; but find no cause to alter my judgment herein: this I profess to be the issue of all my inquisition; that, though it be very rare and

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hard to find one good of either sex, yet more difficult and strange to find such a one in that weaker sex: a good man is rare, but a good woman more.

29. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."]—Now this pravity and corruption, which I find in both sexes, I do not cast upon their first creation: no; rather I do herein justify God, as finding and professing that it pleased him to make man holy and upright: all our depravation is from ourselves; our first parents, created in perfect innocency, would needs follow the devices of their own hearts and the suggestions of the common enemy, and we their sinful posterity do nothing but devise further means of our own ruin.

VIII. 1. "Who *is* as the wise *man?* and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed."]—What creature under heaven is so excellent as a wise man? He only can find out the riddles of nature and the secrets of art: it is his wisdom that makes him gracious, and reverently respected of all men: it is that which alters and changes both his disposition and carriage, and of rude and harsh makes him gentle and ingenuous.

2. "And *that* in regard of the oath of God."]—For that thou hast, by the sacred name of God, sworn homage and allegiance to him.

3. "Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him."]—Do not offer to fling out from him as in a fury or chafe; neither think thou to face out an evil action before him; for he hath power in his hand to revenge these insolencies at pleasure.

5. "A wise man's heart discerneth both time and judgment."]—The heart of the wise man discerneth both the time when every thing should be done, and the best way how it should be done.

6. "Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him."]—For certainly, there is both a proper time for all our actions, and a meet way for the doing of them; which because men ordinarily do neither understand nor observe, they run themselves into great inconvenience.

8. "*There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there*

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is no discharge in *that* war; neither shall wickedness deliver those that are given to it."]—No man hath power to keep his soul when God calls for it; neither hath he power to protract the day of death any longer: there is no possibility of avoiding that last conflict: the bold and presumptuous wickedness of men cannot deliver them from it; yea, rather shall bring the evil day upon them.

9. "*There is* a time wherein one man ruleth over another to his own hurt."]—It falleth out sometime, that that sovereignty which was ordained for the good of the people turns unto their hurt, and withal to the no less harm of the unjust manager thereof.

10. "I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done."]—Such a wicked ruler I have seen pompously buried, who had come and gone from the sacred seat of judicature with great state; and with no less to his grave: yet I have known him utterly forgotten, if not odiously remembered, in the city where he had exercised authority.

14. "Unto whom it happeneth according to the work of the wicked."]—Which speed ill, and are outwardly punished, as the wicked deserve to be.

15. "Then I commended mirth, because," &c.]—I resolved that it was good for man to be cheerful in his calling, and the good and holy use of God's blessings.

IX. 1. "No man knoweth either love or hatred *by* all *that is* before them."]—No man can by the success of these outward things judge and know whether he be in the love or hatred of God.

3. "And madness *is* in their heart while they live, and after that *they go* to the dead."]—Their heart is resolved to go madly and desperately forward in their wickedness while they live; and when they have done thus lewdly, they drop into the grave, if not into hell.

4. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion."]—If we compare the estate of the living and the dead, whether in itself or in respect of the present world, no doubt that of the living is better; for while we live here we may be still in hope either of amending or of receiving further graces and blessings; both which are, in regard of this life, cut off from the dead; and, as our common proverb runs, the most vile and contemptible of all creatures, the dog

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that is alive, is better than the most generous of all beasts, the lion, which is now dead.

5. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward."]—However, in respect of a better life and the glorious estate of the soul, the case is quite contrary; yet, in reference to our present and sensible condition, the living know something; if no more but this, that they must die: but that the dead know nothing at all of these earthly occurrences; neither have they any more part or interest in these affairs, or any sense of their increase or diminution.

6. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun."]—Also, together with their senses, their affections are ceased: their love and their hatred of their wonted objects are now perished; their envy and their desires are gone; neither have they aught to do with any thing that is done here below.

8. "Let thy garments be always white; and let thy head lack no ointment."]—Testify the joy of thy heart by the neatness and brightness of thy garments: and let thy head lack no store of sweet and precious oils, to cheer thy spirits and perfume thy skin.

10. "Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."]—Whatever occasion of honest delight offer itself unto thee, take it; and whatever opportunity is offered thee of doing good, embrace it gladly: and do it accordingly with all thy heart, for thou hast but a while to do it and to enjoy it, since that in the grave, whither thou goest, there is no work to be done, no device to be contrived, no use of knowledge or wisdom.

11. "I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all."]—I saw and observed, that here on earth all things do not fall out according to the probability of second causes, but by an overruling of Providence: the swiftest man doth not always win the race, nor the strong prevail in battle; the wise man doth not always get maintenance, nor the prudent wealth, nor the skilful approbation and favour; but every one in his time hath a several issue and event, according to the predetermination of the Almighty, beyond or contrary to his own hopes.

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12. "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them."]—For man cannot foreknow the time of his death or danger; but, even as the heedless fish runs unawares into the net, and the silly bird into the snare, so are we wretched men caught in the snare and net of evil occurrents in the time which God hath secretly set, and surprised suddenly with unavoidable calamities.

14. "*There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:"]—There were many men in it, yet but one wise man: the number of the other was helpless if not burdenous: that wise man was poor, and that poor man, by a stratagem, unthought of by the rest, found means to rescue and deliver that city; yet when he had done, no man regarded that man, because he was poor in estate though rich in wisdom.

17. "The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools."]—The words of a wise poor man, though spoken softly out of a fearful and lowly kind of bashfulness, are worthy of more respect than the imperious loud clamours of him that rules among fools.

X. 1. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour."]—Let the ointment be never so fragrant, yet if dead flies be suffered to corrupt in it, the sweet smell thereof will be turned to a loathsome stench; so, let a man be in never so good reputation for wisdom and honour, yet some one foolish humour and weak miscarriage of his mars and stains his estimation.

2. "A wise man's heart *is* at his right hand; but a fool's heart at his left."]—A wise man's heart is apt to give meet counsels, and to suggest dexterous and ready ways for the performance of any enterprise; whereas the fool's heart and hand goes sinisterly to work, and is utterly unapt to all good uses.

3. "Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he *is* a fool."]—Yea, let the fool but walk by the way, and his very motion and gesture shows what he is, and proclaims his want of wit: much more do his words and actions bewray him.

4. "If the spirit of the ruler rise up against thee, leave not thy

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place; for yielding pacifieth great offences."]—If the prince be angry with thee, do not in a stomach or froward pettishness, give up thine office, but yield way humbly to that displeasure, and seek by submission to satisfy his indignation.

5. "As an error *which* proceedeth from the ruler:"]—As an error that proceeds from princes in the ill choice which they make of those whom they promote.

6. "Folly is set in great dignity, and the rich sit in low place."]—That foolish and unfit men are advanced to places of dignity and employments in public affairs, while those that are truly able, both for their parts and estate, and are well worthy of eminent places, are neglected and disregarded.

7. "I have seen servants upon horses, and princes walking as servants upon the earth."]—Which, what is it other, than as if servants should ride on horseback while princes walk by their stirrups, as their grooms on foot in a servile attendance?

8. "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him."]—It is a dangerous matter to attempt any thing against authority and established government: whosoever doth so doth but dig a pit whereinto himself shall fall; and while he is breaking up an old hedge is unawares stung with an adder that lay under those bushes.

9. "Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby."]—Such a one doth as the man, who, while he labours to remove an old heap of stones, bruiseth his feet; or as he who, cleaving of wood, cuts himself with the axe, or receives some of the splinters into his eye.

10. "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct."]—Strength without wit prevails not: if the axe be blunt, and want an edge, there needs much force to be put to it in vain: wisdom doth as it were whet the edge of the axe, and directs to do that with ease which otherwise cannot be achieved with much labour.

11. "Surely the serpent will bite without enchantment; and a babbler is no better."]—As the serpent which is not charmed will bite or sting the passenger, so will a busy and babbling detractor wound the absent with his malicious tongue.

12. "But the lips of a fool will swallow up himself."]—The words of a fool will be the occasion of his own undoing.

14. "A fool also is full of words: a man cannot tell what shall

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be; and what shall be after him, who can tell him?"]—A fool is full of words: a man cannot tell what he would have, or what he would say; and what the end of his speech or drift will be no man can tell.

15. "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city."]—Fools tire out themselves with laboursome and needless circuitions; and out of simplicity fetch large compasses over untracked ways, because they do not so much as know the beaten road to the city, which is both easy and short.

16. "Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!"]—Woe to thee, O land, whose king, being unmeet, for age or impotency, to sway the public government, is not assisted with temperate and orderly peers, but such as spend that time which they should set apart to justice in riot and revelling.

17. "Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!"]—Blessed art thou, O land, whose king is royally descended, and whose princes are sober and temperate; eating and drinking seasonably, and without excess, as those that would nourish their health, and not their luxury and disorder.

19. "A feast is made for laughter, and wine maketh merry: but money answereth all *things*."]—Feasts are for jollity and pleasure, and wine is for mirth; but it is money that must provide these and all other helps, whether for delight or necessity.

20. "Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."]—Do not entertain so much as an undutiful thought in thine heart concerning thy sovereign, neither do thou speak evil of great persons that are in authority, so much as in thy bedchamber, for God will find means to bring it out and revenge it; and rather than it should be revealed, God will cause the very fowls of the air to disclose it.

XI. 1. "Cast thy bread upon the waters: for thou shalt find it after many days."]—Bestow thy beneficence upon them which are utterly unlikely ever to return it; for he that seeth in secret, will, when thou hast forgotten it, restore it unto thee with an happy increase.

2. "Give a portion to seven, and also to eight; for thou know-

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est not what evil shall be upon the earth."] — Be not straitened in thine alms, but give them liberally to all that have need, for thou knowest not how soon thou mayest have need of others' bounty, nor how soon thou shalt be bereaved of an opportunity to give thine own.

3. "If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."] —As the clouds which are full of rain empty themselves upon earth, so the liberal heart that is full of bounty empties itself in seasonable contributions; and which way soever thou castest thy beneficence, whether to the south or north, thou shalt be sure there to find it, through God's gracious remuneration, with advantage.

4. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."]—Let not every circumstance of vain fear discourage thee from doing good and distributing: he that is too curious to observe every wind that blows shall never find opportunity to sow.

5. "As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all."]— As thou knowest not how or when the soul comes into the body; or how and by what degrees the child is formed, in all the several parts thereof, within the womb of the mother; so, much less canst thou know those secret works of God which he will do in time to come.

6. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether," &c.]—Be thou constant and assiduous in doing good, and desist not at any time: if one of thy endeavours succeed not, yet another may; and thou knowest not which of them may speed the best.

7. "Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun."]—Indeed life is sweet, and light gives cheerfulness unto our life; it is a comfortable thing to enjoy the benefit thereof, which our eye sends into our soul.

8. "But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity."]—But let a man live, and enjoy both the light and all the pleasures and delights of this life, never so

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many years; yet, let him bethink himself of that darkness of death, and the grave whereinto he is entering, and consider the long continuance of that darkness, in comparison of this short and momentary life and light; he shall have no lust to surfeit of these things, but shall confess that all that comes is vanity.

9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth."]—Go to then, O thou vain young man, take thy full scope of pleasure in thy youth, &c. Deny nothing to thyself, that either thine eye seeth or thy heart desireth; live wantonly and jocundly; but be thou assured that a day of reckoning will come, when, for all these wild and lawless courses of thine, God will call thee to a just and severe judgment.

10. "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity."]—Therefore strive to refrain all thine headstrong passions, and rid thyself of those vicious affections and dispositions whereto thou art subject; for thy childhood and youth, wherein thou now vainly rejoicest, are monentary things, gone and past, ere thou canst find thou enjoyest them.

XII. 2. "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:"]—Before thine eyes grow dim with age, so as thou dost not clearly discern the sun, the moon, or stars; and before the evils and miseries of age succeed one another in thee, in a woful vicissitude:

3. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened."]—Before the time that thine arms, which are the guard of this thy house of clay, shall tremble with palsies; and thy legs, which were thy strong supporters, shall bow themselves; and thy teeth grind slowly and difficultly, becsuse they are few; and thine eyes, which are as glasses in the windows of the head, be dusky and darkened:

4. "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;"]—When the street doors shall be shut upon thee, as now retired to thine own home, without care of others' visitations or affairs; when thy slow feeding shall have made thee unfit for other men's tables; when every little noise, but of a bird, shall wake thee out of thy sleep; and when thy spirits shall be so dull and dejected, that

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thou shalt take no pleasure in the hearing of the most melodious music;

5. "Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets."]—When thy decrepit age shall make thee so unfit to move, that thou shalt be afraid of every rub or clod that lies in thy way; when the white blossoms of age shall cover thy head; and every light thing, though it be but of the weight of a grasshopper, shall seem burdensome to thee; and all those lusts and desires which haunted thy stronger times, are now gone and past: for there is no way but this one; man goeth to his long home, the grave; and the mourners, in an hired formality, go about the streets:

6. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."]—Before ever all thy natural and vital spirits be utterly exhausted, and all the functions and offices of life be quite discharged, which shall be in the last act of death; for as when the cord is loosed, and the bucket broken, and the pitcher broken at the well, or the wheel at the cistern, no water can any more be drawn; so when these vital parts fail, can there be no longer protraction of life.

10. "The preacher sought to find out acceptable words: and *that which was* written *was* upright; *even* words of truth."]—The preacher sought to find out excellent and divine sentences, and matters of high and singular use, and such he hath indeed attained unto; for that which is written by him is full of admirable wisdom and truth.

11. "The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd."]—The words of the wise and holy prophets of God are of singular benefit, for they are as goads to prick us forward to all good duties: yea, they go yet deeper; they are as nails driven up to the head by gracious teachers, so as they cannot easily be pulled out: which words, however they be delivered to us by several messengers, yet they come all originally from one hand, even from the great Pastor of his Church, the Word of his Father.

12. "And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness

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of the flesh."]—By these divine words, O my son, do thou content thyself to be admonished; not roving in thy desires after multitude of other volumes whereof there is no end; in the compiling and reading of which there is much toil and weariness of the flesh, and much expense of the spirits.

SOLOMON'S SONG OF SONGS PARAPHRASED.

[The Paraphrase on the Song of Solomon was published for the first time (I believe) in 1614, under the title of "An open and plain Paraphrase upon the Song of Songs which is Solomon's." The Author appears to have grounded it for the most part, though with frequent variations, upon the text of the Geneva Bible. When the whole Paraphrase upon the "Hard Texts of Scripture" was published twenty years afterwards, the text adopted, including Solomon's Song, was that of K. James's Bible. It has been thought better to restore the Text, together with the Dedication, as it stood in the edition of 1614, some passages of the Paraphrase being more appropriate to that text than to the other. In that edition it was placed (as no doubt it was written) immediately after the Treatise entitled "Solomon's Divine Arts," which accounts for the allusion at the commencement of the Dedication.]

TO THE RIGHT HONOURABLE, MY SINGULAR GOOD LORD AND PATRON,

EDWARD LORD DENNY, BARON OF WALTHAM,

ALL GRACE AND HAPPINESS.

Right Honourable,—When I would have withdrawn my hand from divine Solomon, the heavenly elegance of this his best SONG drew me unto it, and would not suffer me to take off mine eyes or pen. Who can read it with understanding, and not be transported from the world, from himself? and be any otherwhere, save in heaven, before his time? I had rather spend my time in admiration than apology. Surely here is nothing that savours not of ecstasy and spiritual ravishment; neither was there ever so high and passionate a speculation delivered by the Spirit of God to mankind: which by how much more divine it is, by so much more difficult. It is well if these mysteries can be found out by searching. Two things make the Scriptures hard, Prophecies and Allegories; both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral Marriage-Song (for such it is) is no other than one Allegory sweetly continued. Where the deepest things of God are spoken in riddles, how can there be but obscurity and diverse construction? All judgments will not, I know, subscribe to my senses; yet I have been fearful and spiritually nice in my choice, not often dissenting from all Interpreters, always from the unlikeliest. It would be too tedious to give my account for every line; let the learned scan and judge. Whatever others' censures be, your Honour's was favourable, and (as to all mine) full of love and encouragement. That therefore which it pleased you to allow from my pen vouchsafe to receive from the press; more common,

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not less devoted to you. What is there of mine that doth not joy in your name, and boast itself in serving you? to whose soul and people I have long agone addicted myself and my labours, and shall ever continue

Your Lordship's in all humble and unfeigned duty,

JOS. HALL.

THE SONG OF SOLOMON.

DIALOGUE.

The Church to Christ.

I. 2. "Let him kiss me with the kisses of his mouth: for thy love *is* better than wine."]—O that he would bestow upon me the comfortable testimonies of his love; and that he would vouchsafe me yet a nearer conjunction with himself; as in glory hereafter, so for the mean time in his sensible graces! For thy love, O my Saviour, and these fruits of it, are more sweet unto me than all earthly delicates can be to the bodily taste.

3. "Because of the savour of thy good ointments thy name *is as* an ointment poured out: therefore the virgins love thee."]—Yea, so wonderfully pleasant are the savours of those graces that are in thee, wherewith I desire to be endued, that all whom thou hast blessed with the sense thereof make as high and dear account of thy Gospel, whereby they are wrought, as of some precious ointment or perfume; the delight whereof is such that hereupon the pure and holy souls of the faithful place their whole affection upon thee.

4. "Draw me, we will run after thee: the king hath brought me into his chambers: we will rejoice in thee and be glad, we will remember thy love more than wine: the righteous do love thee."]—Pull me therefore out from the bondage of my sins: deliver me from the world, and do thou powerfully incline my will and affections towards thee; and in spite of all temptations give me strength to cleave unto thee; and then both I and all those faithful children thou hast given me shall all at once with speed and earnestness walk to thee and with thee; yea, when once my royal and glorious Husband hath brought me both into these lower rooms of his spiritual treasures on earth, and into his heavenly chambers of glory, then will we rejoice and be glad in none but thee, which shalt be all in all to us; then will we celebrate and magnify thy love above all the pleasures we found upon earth; for all of us, thy righteous ones, both angels and saints, are inflamed with the love of thee.

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5. "I am black, O daughters of Jerusalem, but comely; if I be as the tents of Kedar, yet I am as the curtains of Solomon."] —Never upbraid me, O ye foreign congregations, that I seem in outward appearance discoloured by my infirmities, and duskish with tribulations; for whatsoever I seem to you, I am yet inwardly well-favoured in the eyes of Him whom I seek to please; and though I be to you black, like the tents of the Arabian shepherds, yet to Him and in Him I am glorious and beautiful, like the curtains of Solomon.

6. "Regard ye me not, because I *am* black, for the sun hath looked upon me: the sons of my mother were angry against me; they made me keeper of the vines: *but* I kept not mine own vine."]—Look not therefore disdainfully upon me, because I am blackish and dark of hue; for this colour is not so much natural to me as caused by that continual heat of afflictions wherewith I have been usually scorched; neither this so much upon mine own just desert as upon the rage and envy of my false brethren, the world, who would needs force upon me the observation of their idolatrous religions and superstitious impieties; through whose wicked importunity and my own weakness I have not so entirely kept the sincere truth of God committed to me as I ought.

7. "Show me, O thou whom my soul loveth, where thou feedest, where thou liest at noon: for why should I be as she that turneth aside to the flocks of thy companions?"]—Now therefore that I am some little started aside from thee, O thou whom my soul notwithstanding dearly loveth, show me, I beseech thee, where and in what wholesome and divine pastures thou, like a good shepherd, feedest and restest thy flocks with comfortable refreshings, in the extremity of these hot persecutions; for how can it stand with thy glory that I should through thy neglect thus suspiciously wander up and down amongst the congregations of them that both command and practise the worship of false gods?

Christ to the Church.

8. "If thou know not, O thou the fairest among women, get thee forth by the steps of the flock, and feed thy kids above the tents of the shepherds."]—If thou know not, O thou my Church, whom I both esteem and have made most beautiful by my merits and thy sanctification, stray not amongst these false worshippers, but follow the holy steps of those blessed patriarchs, prophets, apostles, which have been my true and ancient flock, who have

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both known my voice and followed me; and feed thou my weak and tender ones with this their spiritual food of life, far above the carnal reach of those other false teachers.

9. "I have compared thee, O my love, to the troops of horses in the chariots of Pharaoh."]—Such is mine estimation of thee, O my love, that so far as the choicest Egyptian horses of Pharaoh, for comely shape, for honourable service, for strength and speed, exceed all other, so far thou excellest all that may be compared with thee.

10. "Thy cheeks are comely with rows *of* stones, and thy neck with chains."]—Those parts of thee, which both are the seats of beauty and most conspicuous to the eye, are gloriously adorned with the graces of my sanctification; which are for their worth as so many precious borders of the goodliest stones or chains of pearl.

11. "We will make thee borders of gold with studs of silver."]—And though thou be already thus set forth, yet I and my Father have purposed a further ornament unto thee in the more plentiful effusion of our Spirit upon thee; which shall be to thy former deckings instead of pure gold curiously wrought with specks of silver.

The Church.

12. "While the king *was* at his repast, my spikenard gave the smell thereof."]—Behold, O ye daughters, even now while my Lord and King seems far distant from me, and sits in the throne of heaven among the companies of angels who attend around upon him, yet now do I find him present with me in spirit; even now the sweet influence of his graces, like to some precious ointment, spreads itself over my soul, and returns a pleasant savour into his own nostrils.

13. "My wellbeloved *is* as a bundle of myrrh unto me; lying between my breasts."]—And though I be thus delightful to my Saviour, yet nothing so much as he is unto me: for lo, as some fragrant pomander of myrrh laid between the breasts sends up a most comfortable scent; so his love, laid close unto my heart, doth still give me continual and unspeakable refreshings.

14. "My wellbeloved *is* unto me *as* a cluster of cypers among the vines of En-gedi."]—Or if any thing can be of more excellent virtue, such smell as the clusters of cypers berries, within the fruitfullest, pleasantest, and richest vineyards and gardens of

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Judea, yield unto the passengers; such and more delectable do I find the savour of his grace to me.

Christ.

15. "My love, behold, thou *art* fair; thine eyes are like the doves."]—Neither dost thou on my part lose any of thy love, O my dear Church; for behold, in mine eyes, thus clothed as thou art with my righteousness, O how fair and glorious thou art! how above all comparison glorious and fair! thine eyes, which are thy seers, (prophets, apostles, ministers,) and those inward eyes, whereby thou seest him that is invisible, are full of grace, chastity, simplicity.

The Church.

16. "My wellbeloved, behold thou *art* fair, and pleasant: also our bed *is* green."]—Nay then, O my sweet Saviour and Spouse, thou alone art that fair and pleasant one indeed, from whose fulness I confess to have received all this little measure of my spiritual beauty: and behold, from this our mutual delight and heavenly conjunction, there ariseth a plentiful and flourishing increase of thy faithful ones in all places and through all times.

17. "The beams of our house *are* cedar, our galleries are of fir."]—And behold, the congregations of saints, the places where we do sweetly converse and walk together, are both firm and during, like cedars amongst the trees, not subject, through thy protecting grace, to utter corruption, and, through thy favourable acceptation and word, like to galleries of sweet wood, full of pleasure and contentment.

Christ.

II. 1. "I *am* the rose of the field, *and* the lily of the valleys."]—Thou hast not without just cause magnified me, O my Church; for as the fairest and sweetest of all flowers which the earth yieldeth, the rose and lily of the valleys, excel for beauty, for pleasure, for use, the most base and odious weeds that grow, so doth my grace, to all them that have felt the sweetness thereof, surpass all worldly contentments.

2. "Like a lily among thorns, so *is* my love among the daughters."]—Neither is this my dignity alone; but thou, O my Spouse, that thou mayest be a fit match for me, art thus excellent above the world, that no lily can be more in goodly show beyond the naked thorn, than thou, in thy glory thou receivest from me, overlookest all the assemblies of aliens and unregenerates.

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The Church.

3. "Like the apple tree among the trees of the wood, so *is* my wellbeloved among the sons of men. Under his shadow had I delight, and sat down, and his fruit was sweet unto my mouth."] —And, to return to thine own praises, as some fruitful and well-grown apple tree, in comparison of all the barren trees of the wild forest, so art thou, O my beloved Saviour, to me, in comparison of all men and angels: under thy comfortable shadow alone have I ever wont to find safe shelter against all mine afflictions, all my temptations and infirmities; against all the curses of the law, and dangers of judgment; and to cool myself after all the scorching beams of thy Father's displeasure; and besides, to feed and satisfy my soul with the sovereign fruit of thy holy word unto eternal life.

4. "He brought me into the wine cellar, and love was his banner over me."]—He hath graciously led me by his Spirit into the midst of the mysteries of godliness; and hath plentifully broached unto me the sweet wines of his Scriptures and Sacraments. And look how soldiers are drawn by their colours from place to place, and cleave fast to their ensign; so his love, which he spread forth in my heart, was my only banner, whereby I was both drawn to him, directed by him, and fastened upon him.

5. "Stay me with flagons, and comfort me with apples: for I *am* sick of love."]—And now, O ye faithful Evangelists, Apostles, Teachers, apply unto me, with all care and diligence, all the cordial promises of the Gospel: these are the full flagons of that spiritual wine which only can cheer up the soul; these are the apples of that tree of life, in the midst of the garden, which can feed me to immortality. O come and apply these unto my heart; for I am even overcome with a longing expectation and desire of my delayed glory.

6. "His left hand be under my head, and let his right hand embrace me."]—And while I am thus spiritually languishing in this agony of desire, let my Saviour employ both his hands to relieve mine infirmity; let him comfort my head and my heart, my judgment and affections, which both complain of weakness with the lively heat of his gracious embracements; and so let us sweetly rest together.

7. "I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor waken *my* love,

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nntil he please."]—In the mean time, I charge you, O all ye that profess any friendship or affinity with me, I charge you, by whatsoever is comely, dear, and pleasant unto you, as you will avoid my uttermost censures, take heed how you vex and disquiet my merciful Saviour, and grieve his Spirit, and wrong his name, with your vain and lewd conversation; and do not dare, by the least provocation of your sin, to interrupt his peace.

8. "The voice of my wellbeloved! behold, he cometh leaping by the mountains, skipping by the hills."]—Lo, I have no sooner called, but he hears and answers me with his loving voice: neither doth he only speak to me afar, but he comes to me with much willingness and celerity; so willingly, that no human resistance can hinder him: neither the hillocks of my lesser infirmities, nor the mountains of my grosser sins once repented of, can stay his merciful pace towards me:

9. "My wellbeloved is like a roe or a young hart: lo! he standeth behind our wall, looking forth of the windows, showing himself through the grates."]—So swiftly, that no roe or hind can fully resemble him in this his speed and nimbleness: and lo, even now, before I can speak it, is he come near unto me, close to the door and wall of my heart. And though this wall of my flesh hinder my full fruition of him, yet, lo, I see him by the eye of faith, looking upon me; I see him as in a glass; I see him shining gloriously through the grates and windows of his word and sacraments, upon my soul.

10. "My beloved spake, and said unto me, Arise, my love, my fair one, and come thy way."]—And now, methinks, I hear him speak to me in a gracious invitation, and say, Arise, O my Church, rise up, whether from thy security or fear: hide not thy head any longer, O my beautiful Spouse, for danger of thine enemies; neither suffer thyself to be pressed with the dulness of thy nature, or the careless sleep of thy sins; but come forth into the comfortable light of my presence, and show thyself cheerful in me.

11. "For, behold winter is past, the rain is changed and gone away."]—For behold, all the cloudy winter of thy afflictions is past: all the tempests of temptations are blown over: the heaven is clear; and now there is nothing that may not give thee cause of delight.

12. "The flowers appear in the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land."]—Every thing now resembles the face of a spiritual spring:

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all the sweet flowers and blossoms of holy profession put forth, and show themselves in their opportunities: now is the time of that heavenly melody, which the cheerful saints and angels make in mine ears, while they sing songs of deliverance, and praise me with their Hallelujahs, and say, Glory to God on high, in earth peace, good will towards men.

13. "The fig tree hath brought forth her young figs, and the vines *with* their small grapes give a *good* smell. Arise, my love, my fair one, and come away."]—What speak I of blossoms? behold, those fruitful vines and fig trees of my faithful ones, whom my husbandry hath carefully tended and dressed, yield forth both pleasant, though tender, fruits of obedience, and the wholesome and comfortable savours of better desires; wherefore now, O my dear Church, shake off all that dull security wherewith thou hast been held, and come forth and enjoy me.

14. "My dove, *thou art* in the holes of the rock, in the secret *places* of the cliffs, show me thy sight, let me hear thy voice; for thy voice *is* sweet, and thy sight comely."]—O my beautiful, pure, and chaste Spouse, which, like unto some solitary dove, hast long hid thy head in the secret and inaccessible clefts of the rocks, out of the reach and knowledge of thy persecutors; however thou art concealed from others, show thyself in thy works and righteousness unto me, and let me be ever plied with thy words of imploration and thanksgiving: for thy voice, though it be in mourning, and thy face, though it be sad and blubbered, are exceedingly pleasing unto me.

15. "Take us the foxes, the little foxes, which destroy the vines: for our vines *have* small grapes."]—And in the mean time, O all ye that wish well to my Name and Church, do your utmost endeavour to deliver her from her secret enemies; not sparing the least, who, either by heretical doctrine or profane conversation, hinder the course of the Gospel, and pervert the faith of many, especially of those that have newly given up their names to me, and are but newly entered into the profession of godliness.

16. "My wellbeloved *is* mine, and I *am* his; he feedeth among the lilies."]—My beloved Saviour is mine, through my faith; and I am his, through his love; and we both are one, by virtue of that blessed union on both parts, whereby we mutually enjoy each other with all-sufficient contentment. And how worthily is my love placed upon him, who leadeth me forth into pleasant

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pastures, and at whose right hand there is the fulness of joy for evermore!

17. "Until the day break, and the shadows flee away, return my wellbeloved, and be like a roe or a young hart upon the mountains of Bether."]—Come, therefore, O my Saviour, and until the day of thy glorious appearance shall shine forth to the world, wherein our spiritual marriage shall be consummate, and until all these shadows of ignorance, of infidelity, of troubles of conscience, and of outward tribulations, be utterly dispersed and chased away, come and turn thee to me again: thou which to the carnal eyes of the world seemest absent, come quickly, and delay not; but, for the speed of thy return, be like unto some swift roe or hind, upon those smooth hills of Gilead, which Jordan severs from the other part of Jewry.

III. 1. "In my bed by night I sought him whom my soul loveth: I sought him, but I found him not."]—My security told me that my Saviour was near unto my soul, yea with it, and in it; but when, by serious and silent meditation, I searched my own heart, I found that, for aught my own sense could discern, he was far off from me.

2. "I will rise therefore now, and go about in the city by the streets, and by the open places I will seek him that my soul loveth: I sought him, but I found him not."]—Then thought I with myself, Shall I lie still contented with this want? No, I will stir up myself; and the help I cannot find in myself I will seek in others: of all that have been experienced in all kind of difficulties, of all deep philosophers, of the wisest and honestest worldlings, I will diligently inquire for my Saviour: amongst them I sought him, yet could receive no answer to my satisfaction.

3. "The watchmen that went about the city found me: *to whom I said*, Have ye seen him whom my soul loveth?"]—Missing him there, I ran to those wise and careful teachers, whom God hath set as so many watchmen upon the walls of his Jerusalem, who sooner found me than I could ask after them; to whom I said, as thinking no man could be ignorant of my love, Can you give me no direction where I might find him whom my soul loveth?

4. "When I had passed a little from them, then I found him whom my soul loveth: I took hold of him, and left him not, till I had brought him unto my mother's house, into the chamber of her

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that conceived me."]—Of whom when I had almost left hoping for comfort, that gracious Saviour, who would not suffer me to be tempted above my measure, presented himself to my sôul: lo then, by a new act of faith, I laid fast hold upon him; and will not let him any more part from my joyful embracements, until both I have brought him home fully into the seat of my conscience, and have won him to a perpetual cohabitation with me, and a full accomplishment of my love in that Jerusalem which is above, which is the mother of us all.

Christ.

5. "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor waken *my* love, until she please."]—Now that my distressed Church hath been, all the night long of my seeming absence, toiled in seeking me, I charge you, O all that profess any friendship with me, I charge you, by whatsoever is comely, dear, and pleasant unto you, that, as you will answer it, you trouble not her peace with any unjust or unseasonable suggestions, with uncharitable contentions, with any novelties of doctrine; but suffer her to rest sweetly in that divine truth which she hath received, and this true apprehension of me wherein she rejoiceth.

6. "Who *is* she that cometh up out of the wilderness like pillars of smoke, perfumed with myrrh and incense, and with all the chief of spices?"]—O who is this? how admirable! how lovely! who but my Church, that ascendeth thus gloriously out of the wilderness of the world, wherein she hath thus long wandered into the blessed mansions of my Father's house, all perfumed with the graces of perfect sanctification, mounting right upward into her glory like some straight pillar of smoke, that ariseth from the most rich and pleasant composition of odours that can be devised!

The Church.

7. "Behold his bed, which *is* better than Solomon's; threescore strong men *are* round about it, of the valiant men of Israel."]—I am ascended; and, lo, how glorious is this place, where I shall eternally enjoy the presence and love of my Saviour! how far doth it exceed the earthly magnificence of Solomon! about his bed do attend a guard of threescore choicest men of Israel:

8. "They all handle the sword, and are expert in war: every one *hath* his sword upon his thigh for the fear by night."]—All

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stout warriors, able and expert to handle the sword; which, for more readiness, each of them wears hanging upon his thigh, so as it may be hastily drawn upon any sudden danger: but about this heavenly pavilion of my Saviour attend millions of angels, spiritual soldiers, mighty in power, ready to be commanded service by him.

9. "King Solomon made himself a bed of the trees of Lebanon."]—The bridebed that Solomon made, so much admired of the world, was but of the cedars of Lebanon;

10. "He made the pillars thereof *of* silver, and the stead thereof *of* gold, the hangings thereof *of* purple, whose midst was inlaid with the love of the daughters of Jerusalem."]—The pillars but of silver, and the bedstead of gold; the tester or canopy but of purple; the coverlet wrought with the curious and painful needlework of the maids of Jerusalem: but this celestial resting-place of my God is not made with hands, nor of any corruptible metal, but is full of incomprehensible light, shining evermore with the glorious presence of God.

11. "Come forth, O ye daughters of Sion, and behold the king Solomon with the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart."]—And as the outward state, so the majesty of his person is above all comparison. Come forth, O ye daughters of Zion, lay aside all private and earthly affections, look upon king Solomon, as he sits solemnly crowned in the day of his greatest royalty and triumph; and compare his highest pomp with the divine magnificence of my Saviour, in that day when his blessed marriage shall be fully perfected above, to the eternal rejoicing of himself and his Church, and see whether there be any proportion betwixt them.

Christ.

IV. 1. "Behold, thou *art* fair, my love: behold, thou *art* fair; thine eyes are like the doves within thy locks: thine hair *is* like a flock of goats, which look down from the mountains of Gilead."]—O how fair thou art and comely, my dear Spouse! How inwardly fair with the gifts of my Spirit! how fair outwardly in thy comely administration and government! Thy spiritual eyes of understanding and judgment are full of purity, chastity, simplicity; not wantonly cast forth, but modestly shining amidst thy locks: all thy gracious profession, and all thy appendances and ornaments of expedient ceremonies are so comely to behold, as is

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to see a flock of well-fed goats grazing upon the fruitful hills of Gilead.

2. "Thy teeth *are* like a flock *of sheep* in good order, which go up from the washing; which every one bring out twins, and none *is* barren among them."]—Those that chew and prepare the heavenly food for thy soul are both of gracious simplicity and of sweet accordance one with another; having all one heart and one tongue: and both themselves are sanctified and purged from their uncleanness, and are fruitful in their holy labours unto others; so that their doctrine is never in vain, but is still answered with plentiful increase of souls added to the Church.

3. "Thy lips *are* like a thread of scarlet, and thy talk *is* comely: thy temples *are* within thy locks as a piece of a pomegranate."]—Thy speech, especially in the mouth of thy teachers, is both gracious in itself, and such as administers grace to the hearers; full of zeal and fervent charity, full of gravity and discretion: and that part of thy countenance which thou wilt have seen, though dimly and sparingly, is full of holy modesty and bashfulness; so blushing, that it seemeth like the colour of a broken piece of pomegranate.

4. "Thy neck *is* as the tower of David built for defence, a thousand shields hang therein, and all the targets of the strong men."]—Those who by their holy authority sustain thy government, which are as some straight and strong neck to bear up the head, are like unto David's high tower of defence, furnished with a rich armoury, which affords infinite ways of safe protection, and infinite monuments of victory.

5. "Thy two breasts *are* as two young kids that are twins, feeding among the lilies."]—Thy two Testaments, which are thy two full and fair breasts whereby thy nursest all thy faithful children, are as two twins of kids; twins, for their excellent and perfect agreement one with another, in all resemblances of kids that are daintily fed among the sweet flowers, for the pleasant nourishment which they yield to all that suck thereof.

6. "Until the day break, and the shadows fly away, I will go into the mountain of myrrh, and to the mountain of incense."]—Until the day of my gracious appearance shall shine forth, and until all these shadows of ignorance, infidelity, afflictions, be utterly and suddenly dispersed, O my Spouse, I will retire myself, in regard of my bodily presence, into my delightful and glorious rest of heaven.

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7. "Thou *art* all fair, my love; and *there is* no spot in thee."] —Thou art exceeding beautiful, O my Church, in all the parts of thee: for all thy sins are done away, and thine iniquity is covered; and lo, I present thee to my Father without spot or wrinkle, or any such deformity.

8. "Come with me from Lebanon, *my* spouse, even with me from Lebanon: and look from the top of Amana, from the top of Shenir and Hermon, from the dens of the lions, from the mountains of the leopards."]—And now, O thou which I profess to have married to myself in truth and righteousness, thou shalt be gathered to me from all parts of the world; not only from the confines of Judea, where I planted and found thee, but from the remotest and most savage places of the nations; out of the company of infidels, of cruel and bloody persecutors, who, like lions and leopards, have tyrannized over thee, and mercilessly torn thee in pieces.

9. "My sister, *my* spouse; thou hast wounded my heart with one of thine eyes, and with a chain of thy neck."]—Thou hast utterly ravished me from myself, O my sister and spouse; for so thou art both joined to me in that spiritual union, and coheir with me of the same inheritance and glory: thou hast quite ravished my heart with thy love: even one cast of one of thine eyes of faith, and one of the ornaments of thy sanctification wherewith thou art decked by my Spirit, have thus stricken me with love; how much more, when I shall have a full sight of thee and all thy graces, shall I be affected towards thee!

10. "My sister, *my* spouse; how fair is thy love! how much better is thy love than wine! and the savour of thine ointments than all spices!"]—O how excellent, how precious, how delectable are those loves of thine, O my sister, my spouse! how far surpassing all earthly delicates! and the savour of those divine virtues wherewith thou art endued more pleasing to my scent than all the perfumes in the world!

11. "Thy lips, *my* spouse, drop *as* honeycombs: honey and milk *are* under thy tongue; and the savour of thy garments *is* as the savour of Lebanon."]—The gracious speeches that proceed from thee are as so many drops of the honeycomb that fall from thy lips; and whether thou exhort, or confess, or pray, or comfort, thy words are both sweet and nourishing; and the savour of thy good works and outward conversation is to me as the smell of the wood of Lebanon to the sense of man.

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12. "My sister, *my* spouse, is as a garden inclosed, as a spring shut up, and a fountain sealed up."]—My sister, my spouse, is as a garden or orchard full of all variety of the heavenly trees and flowers of grace: not lying carelessly open, either to the love of strangers, or to the rage of enemies, which, like the wild boar out of the wood, might root up and destroy her choice plants; but safely hedged and walled about by my protection, and reserved for my delight alone: she is a spring and well of wholesome waters, from whom flow forth the pure streams of my word; but, both inclosed and sealed up: partly, that she may the better by this closeness preserve her own natural taste and vigour from the corruptions of the world; and partly, that she may not be defiled and mudded by the profane feet of the wicked.

13, 14. "Thy plants *are* as an orchard of pomegranates, with sweet fruits; as cypers, spikenard, even spikenard and saffron; calamus and cinnamon, with all the trees of incense; myrrh and aloes, with all the chief spices."]—Thou art an orchard, yea a paradise, whose plants, which are thy faithful children that grow up in thee, are as pomegranate trees; the apples whereof are esteemed, for the largeness, colour, and taste, above all other: or, if I would feed my other senses, the plentiful fruits of thy holy obedience, which thou yieldest unto me, are, for their smell, as some composition of cypress, spikenard, saffron, sweet cane, cinnamon, incense, myrrh, aloes, and whatsoever else may be devised, unto the most perfect scent.

15. "O fountain of the gardens, O well of living waters, and springs of Lebanon."]—Thou art so a spring in my garden, that the streams which are derived from thee water all the gardens of my particular congregations all the world over: thou art that fountain from whose pure head issue all those living waters which whoso drinketh shall never thirst again; even such clear currents as flow from the hill of Libanus, which, like unto another Jordan, water all the Israel of God.

The Church.

16. "Arise, O north; and come, O south; and blow on my garden, *that* the spices thereof may flow out. Let my wellbeloved come to his garden, and eat his pleasant fruits."]—If I be a garden, as thou sayest, O my Saviour, then arise, O all ye sovereign winds of the Spirit of God, and breathe upon this garden of my soul, that the sweet odours of these my plants may both be increased, and may also be dispersed afar, and carried

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into the nostrils of my wellbeloved; and so let him come into his own garden, which his own hand hath digged, planted, watered; and accept of the fruit of that service and praise which he shall enable me to bring forth to his name.

Christ.

V. 1. "I am come into my garden, my sister, *my* spouse: I gathered my myrrh with my spice; I ate my honey with my honeycomb; I drank my wine with my milk; eat, O my friends; drink, and make you merry, O wellbeloved."]—Behold, according to thy desire, I am come into my garden, O my sister, my spouse: I have received those fruits of thine obedience which thou offeredst unto me with much joy and pleasure. I have accepted not only of thy good works, but thy endeavours and purposes of holiness, both which are as pleasant to me as the honey and the honeycomb. I have allowed of the cheerfulness of thy service and the wholesomeness of thy doctrine. And ye, O my friends, whether blessed angels or faithful men, partake with me in this joy arising from the faithfulness of my Church: cheer up and fill yourselves, O my beloved, with the same spiritual dainties wherewith I am refreshed.

The Church.

2. "I sleep, but my heart waketh: *it is* the voice of my wellbeloved that knocketh, *saying,* Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, *and* my locks with the drops of the night."]—When the world had cast me into a secure sleep, or slumber rather, for my heart was not utterly bereaved of a true faith in my Saviour, even in this darkness of my mind, it pleased my gracious Redeemer not to neglect me: he came to me, and knocked oft, and called importunately at the door of my heart, by his word and chastisements, and said, Open the door of thy soul, O my sister, my dear, chaste, comely, unspotted Church; let me come in, and lodge and dwell with thee, in my graces; shut out the world, and receive me with a more lively act and renovation of thy faith; for lo, I have long waited patiently for this effect of thy love, and have endured all the injuries both of the night and weather of thy provocations, that I might at last enjoy thee.

3. "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"]—I answered him again, pleading excuses for my delay; Alas, Lord, I have now, since I left my forward profession of thee, avoided a great number

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of cares and sorrows; must I take them up again to follow thee? I have lived clean from the soil of these evils, and shall I now thrust myself into danger of them?

4. "My wellbeloved put his hand from the hole *of the door*, and my bowels yearned toward him."]—When my Saviour heard this unkind answer of delay, he let his hand fall from the key-hole, which he had thus before without success laboured about; and withdrew himself from soliciting me any more: whereupon my heart and bowels yearned within me for him, and for the remorse of my so long foreslowing his admittance unto me.

5. "I rose up to open to my wellbeloved; and my hands did drop down myrrh, and my fingers pure myrrh, upon the handles of the bars."]—And now I roused up my drowsy heart what I could, that I might, in some cheerful manner, desire to receive so gracious a Saviour; which when I but endeavoured, I found that he had left behind him such a plentiful blessing, as the monument of his late presence, upon the first motions of my heart, as that with the very touch of them I was both exceedingly refreshed, and moved to further indignation at myself for delaying him.

6. "I opened to my wellbeloved; but my wellbeloved was gone and past: mine heart was gone when he did speak; I sought him, but I could not find him; I called him, but he answered me not."]—I opened to my beloved Saviour, but my Saviour had now, in my feeling, withdrawn himself, and hid his countenance from me, holding me short of those gracious offers and means which I had refused; and now I was almost past myself with despair, to remember that sweet invitation of his which I neglected: I sought him therefore in my thoughts, in the outward use of his ordinances and of my earnest prayers; but he would not as yet be found of me, or let me find that I was heard of him.

7. "The watchmen that went about the city found me, they smote me, and wounded me; the watchmen of the walls took away my veil from me."]—Those which should have regarded me, and by their vigilancy have secured me from danger, proved mine adversaries: instead of comforting me, they fell upon me, and wounded me with their false doctrines, drawing me on into further errors, spoiling me of that purity and sincerity of profession, wherewith, as with some rich and modest veil, I was formerly adorned and covered.

8. "I charge you, O daughters of Jerusalem, if ye find my wellbeloved, that ye tell him, I *am* sick of love."]—I advise you so-

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lemnly, O all ye that wish well to me—for I care not who knows the vehemency of my passion—if you shall find my Saviour's presence in yourselves before me, pray for the recovery of his love to me; and, bemoaning my estate to him, tell him how I languish with the impatient desire of his love and presence to be restored unto me.

9. "O thou fairest among women, what *is* thy wellbeloved more than *another* wellbeloved? what *is* thy wellbeloved more than *another* lover, that thou dost so charge us?"]—O thou which art the most happy, most gracious, and most glorious of creatures, the chosen of the living God; what is thy wellbeloved, whom thou seekest, above all other the sons of men? what such eminency is there in him above all saints and angels, that thou art both so far gone in affection to him, and dost so vehemently adjure us to speak unto him for thee?

10. "My wellbeloved *is* white and ruddy, the standard-bearer of ten thousand."]—My wellbeloved, if you know not, is of perfect beauty; in whose face is an exact mixture of the colours of the purest and healthfulest complexion of holiness: for he hath not received the Spirit by measure; and in him the Godhead dwells bodily: he is infinitely fairer than all the sons of men; and for goodliness of person may bear the standard of comeliness and grace amongst ten thousand.

11. "His head *is as* fine gold, his locks curled, *and* black as a raven."]—The Deity which dwelleth in him is most pure and glorious; and that fulness of grace which is communicated to his human nature is wondrously beautiful, and so sets it forth, as the black curled locks do a fresh and well-favoured countenance.

12. "His eyes *are* like doves upon the rivers of waters, which are washed with milk, *and* remain in their fulness."]—His judgment of all things, and his respect to his Church, which are as his eyes, are full of love and full of pity; shining like unto doves washed in water, yea, in milk, so as there is no spot or blemish to be found in them: and they are withal so fully placed, as is both most comely and most expedient for the perfect sight of the estate and necessities of his servants.

13. "His cheeks *are* as a bed of spices, and *as* sweet flowers: and his lips *like* lilies, dropping down pure myrrh."]—The manifestation of himself to us in his word is sweet to our spiritual feeling; as an heap of spice, or those flowers that are used to make the best perfuming ointments, are to the other senses; his

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heavenly instructions and promises of his Gospel are unspeakably comfortable, and plenteous, in the grace that is wrought by them.

14. "His hands *are as* rings of gold set with the chrysolite: his belly like white ivory covered *with* sapphires."]—His actions and his instruments, which are his hands, are set forth with much port and majesty, as some precious stone beautifies the ring wherein it is set: the secret counsels of his breast, and the mysteries of his will, are most pure and holy, and full of excellent glory.

15. "His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excellent as the cedars."]—All his proceedings are firm and stable; and withal, as pillars of marble set in sockets of tried gold; so as they are neither subject to wavering, nor to any danger of infirmity and corruption: the show and carriage of his whole person, whereby he makes himself known to his chosen, is exceeding goodly and upright, like to the straight and lofty cedars of Lebanon.

16. "His mouth *is* as sweet things, yea, he *is* altogether delectable. This *is* my wellbeloved, and this *is* my lover, O daughters of Jerusalem."]—His mouth, out of which proceed innumerable blessings and comfortable promises, is to my soul even sweetness itself; yea, what speak I of any one part? as you have heard in these particulars, he is all sweets; there is nothing but comfort in him, and there is no comfort but in him: and this, if ye would know, is my wellbeloved; of so incomparable glory and worthiness, that ye may easily discern him from all others.

Foreign congregations.

VI. 1. "O the fairest among women, whither is thy wellbeloved gone? whither is thy wellbeloved turned aside? that we might seek him with thee."]—Since thy wellbeloved is so glorious and amiable, O thou, which art for thy beauty worthy to be the spouse of such an husband, tell us, for thou only knowest it; and to seek Christ without the Church we know is vain; tell us where this Saviour of thine is to be sought; that we, ravished also with the report of his beauty, may join with thee in the same holy study of seeking after him.

2. "My wellbeloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies."]—My wellbeloved Saviour, if you would know this also, is to be sought and found in the particular assemblies of his people, which are his Garden of Pleasure; wherein are varieties of all the beds of renewed souls, which both he hath planted and dressed by his con-

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tinual care, and wherein he walketh for his delight; feeding and solacing himself with those fruits of righteousness and new obedience which they are able to bring forth unto him.

3. "I am my wellbeloved's, and my wellbeloved *is* mine: who feedeth among the lilies."]—And now, lo, whatsoever hath happened cross to me in my sensible fruition of him, in spite of all temptations, my beloved Saviour is mine through faith, and I am his through his love; and both of us are by an inseparable union knit together; whose conjunction and love is most sweet and happy; for all that are his he feedeth continually with heavenly repast.

Christ.

VI. 4. "Thou *art* beautiful, my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners."]—Notwithstanding this thy late blemish of neglecting me, O my Church, yet still, in mine eyes, through my grace, upon this thy repentance, thou art beautiful, like unto that neat and elegant city Tirzah, and that orderly building of Jerusalem, the glory of the world; and with this thy loveliness thou art awful unto thine adversaries, through the power of thy censures and the majesty of Him that dwelleth in thee.

5. "Turn away thine eyes from me, for they overcome me: thine hair is like a flock of goats which look down from Gilead."]—Yea, such beauty is in thee, that I am overcome with the vehemency of my affection to thee; turn away thine eyes a while from beholding me; for the strength of that faith, whereby they are fixed upon me, ravisheth me from myself with joy: I do therefore again renew thy former praise; that thy gracious profession, and all thy appendances and ornaments of expedient ceremonies are so comely to behold, as it is to see a flock of well fed goats grazing upon the fruitful hills of Gilead.

6. "Thy teeth are like a flock of sheep which go up from the washing, which every one beareth twins, and none *is* barren among them."]—Thy teachers, that chew and prepare the heavenly food of thy soul, are of sweet accordance one with another, having all one heart and one tongue; and both themselves are sanctified and purged from their uncleanness, and are fruitful in their holy labours unto others; so that their doctrine is never in vain, but is still answered with plentiful increase of souls to the Church.

7. Thy temples are within thy locks as a piece of a pomegranate."]—That part of thy countenance, which thou wilt have seen, though

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dimly and sparingly, is full of holy modesty and bashfulness; so blushing, that it seemeth like the colour of a broken piece of pomegranate.

8. "There are threescore queens, and fourscore concubines, and of the damsels without number."]—Let there be never so great a number of people and nations, of churches and assemblies, which challenge my Name and Love; and perhaps, by their outward prosperity, may seem to plead much interest in me, and much worth in themselves.

9. But my Love is alone, and my undefiled: she *is* the *only* daughter of her mother, and she *is* dear to her that bare her. The daughters have seen her and counted her blessed; even the queens and the concubines, and they have praised her."]—Yet thou only art alone my true and chaste Spouse, pure and undefiled in the truth of thy doctrine and the imputation of my holiness: thou art she, whom that Jerusalem which is above, the mother of us all, acknowledgeth for her only true and dear daughter. And this is not my commendation alone, but all those foreign assemblies, which might seem to be rivals with thee of this praise, do applaud and bless thee in this thine estate, and say, Blessed is this people whose God is the Lord.

10. "Who *is* she *that* looketh forth as the morning, fair as the moon, pure as the sun, terrible as *an army* with banners?"]—And admiring thy goodliness shall say, Who is this that looks out so freshly as the morning new risen; which from these weak beginnings is grown to such high perfection, that now she is as bright and glorious as the sun in his full strength, and the moon in a clear sky; and withal is so dreadful, through the majesty of her countenance and power of her censures, as some terrible army, with ensigns displayed, is to a weak adversary?

11. "I went down to the dressed orchard to see the fruits of the valley, to see if the vine budded, *and* if the pomegranate flourished."]—Thou complainedst of my absence, O my Church: there was no cause; I meant not to forsake thee; I did but only walk down into the well-dressed orchard of thine assemblies, to recreate and joy myself with a view of their forwardness, to see the happy progress of the humble in spirit, and the gracious beginnings of those tender souls which are newly converted unto me.

12. "I knew nothing, my soul set me as the chariots of my noble people."]—So earnestly did I long to revisit thee, and to restore comfort unto thee, that I hasted I know not which way;

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and with insensible speed I am come back, as it were upon the swiftest chariots, or the wings of the wind.

13. "Return, return, O Shulamite; return, return, that I may behold thee. What shall you see in the Shulamite but as the company of an army?"]—Now therefore return, O my Spouse, the true daughter of Jerusalem, return to me, return to thyself, and to thy former feeling of my grace: return, that both myself and all the company of angels may see and rejoice in thee; and what shall ye see? O all ye hosts of heaven, what shall ye see in my Church? even such an awful grace and majesty as is in a well marshalled army, ready to meet with the enemy.

VII. 1. "How beautiful are thy goings with shoes, O prince's daughter! the compass of thy hips like jewels, the work of the hand of a cunning workman."]—How beautiful are thy feet, O daughter of the Highest; being shod with the preparation of the Gospel of peace, and readily addressed to run the way of the commandments of thy God! Thou art compassed about thy loins with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the Spirit of Truth.

2. "Thy navel *is like* a round cup, that wanteth not liquor: thy belly *is* as an heap of wheat compassed about with lilies."]—The navel, whereby all thy spiritual conceptions receive their nourishment, is full of all fruitful supply, and never wants means of sustenance to feed them in thy womb; which also is so plenteous in thy blessed increase, that it is as an heap of wheat consisting of infinite pure grains, which consort together with much sweetness and pleasure.

3. "Thy two breasts *are* as two young kids *that are* twins."]—Thy two Testaments, which are thy two full and comely breasts, by whose wholesome milk thou nourishest all thy faithful children once born into the light, are, for their excellent and perfect agreement, and their amiable proportion, like two twins of kids.

4. "Thy neck *is* like a tower of ivory; thine eyes are *like* artificial pools in a frequented gate: thy nose *is* as the tower of Lebanon that looketh toward Damascus."]—Those who, by their holy authority, support thy government, which are as some straight and strong neck to bear up thy head, are, for their height and defence, like a tower; for their order, pureness, and dignity, like a tower of ivory: thy teachers and ministers, which are thine eyes, are like unto some clear and artificial ponds of

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water, in a place of greatest resort; wherein all comers may see the faces of their consciences, and whence they may plentifully draw the waters of life: thy nose, by which all spiritual scents are conveyed to thee, is perfectly composed, and featured like some curious turret of that goodly house in Lebanon; so as thy judgment and power of discerning the spirits is admirable for the order and excellency thereof.

5. "Thine head upon thee *is* as scarlet, and the bush of thine head like purple; the king *is* tied in thy beams."]—The whole tire of thine head, which are the ceremonies used by thee, are very graceful, and of high estimation and price to all the beholders; and as for me, I am so enamoured of thee, that I am even tied by mine own desire to a perpetual presence in thine holy assemblies.

6. "How fair art thou and how pleasant art thou, O my love, in pleasures!"]—O how beautiful and lovely art thou therefore, O my Church, in all thy parts and ornaments! how sweet and pleasant art thou, O my Love, in whatsoever might give me true contentment!

7. "This thy stature is like a palm tree, and thy breasts like clusters."]—Thy whole frame is, for goodliness and straight growth, like unto some tall palm tree; which the more it is depressed by the violence of persecutions riseth the more: and the two breasts of thy Testaments are like two full juicy clusters, which yield comfortable and abundant refreshing.

8. "I said, I will go up into the palm tree, I will take hold of her boughs: thy breasts shall now be like the clusters of the vine, and the savour of thy nose like apples."]—Seeing then thou art my palm tree, I have resolved in myself to adjoin myself to thee; to enjoy thee; to gather those sweet fruits of thy graces which thou yieldest: and by my presence also will cause thee to be more plentiful in all good works and doctrine; so as thou shalt afford abundance of heavenly liquor unto all the thirsty souls of thy children, and an acceptable verdure of holiness and obedience unto me.

9. "And the roof of thy mouth like good wine, which goeth straight up to my wellbeloved, and causeth the lips of him that is asleep to speak."]—And the delivery of my word, by the mouths of my ministers, shall be as some excellent wine which sparkleth right upward; being well accepted of that God in whose name it is taught, and no less highly esteemed of the receivers; which is

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of such wonderful power, that it is able to put words both of repentance and praise into the lips of him that lies asleep in his sins.

The Church.

10. "I *am* my wellbeloved's, and his desire *is* toward me."]—Behold, such as I am, I am not my own; much less am I any other's; I am wholly my Saviour's: and now I see and feel, whatsoever I had deserved, that he is mine also in all entire affection; who hath both chosen me, and given himself for me.

11. "Come, my wellbeloved, let us go into the fields, let us lodge in the villages."]—Come therefore, O my dear Saviour, let us join together in our mutual care: let thy Spirit and my service be intent upon thy congregations here below on earth, and let us stay in the place where our spiritual husbandry lieth.

12. "Let us go up early in the morning to the vines; and see if the vine flourish, *whether* it hath disclosed the first grapes, *or whether* the pomegranates blossom: there will I give thee my loves."]—Let us with all haste and cheerfulness visit the fruitful vines of our believing children; and to our mutual comfort be witnesses and partakers of all the signs and fruits of grace, of all those good works and thanksgivings, of those holy endeavours and worthy practices, which they yield forth unto us: let us judge of their forwardness, and commend it; whereupon it will easily appear that the consummation of our happy marriage draweth near, in which there shall be a perfect union betwixt us.

13. "The mandrakes have given a smell, and in our gates *are* all sweet things, new and old; my wellbeloved, I have kept them for thee."]—Behold, thy godly servants, which not only bear fruit themselves, but are powerful in the provocation of others, present their best services unto thee; and even at our doors (not far to seek, not hard to procure) is offer made unto thee of all variety of fruit, whether from thy young converts or thy more settled professors: and all these I spend not lavishly; but in my loving care duly reserve them for thee, and for the solemn day of our full marriage.

The Jewish Church.

VIII. 1. "O that thou *wert* as my brother, that sucked the breast of my mother! I would find thee without, I would kiss thee; then they should not despise me."]—O that I might see thee, my Saviour, clothed in flesh! O that thou which art my everlasting Husband, mightest also be my Brother, in partaking

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the same human nature with me; that so I, finding thee below upon earth, might familiarly entertain thee, and converse with thee without reproach of the world, yea, might be exalted in thy glory!

2. "I will lead thee, *and* bring thee into my mother's house, there thou shalt teach me: I will cause thee to drink spiced wine and new wine of my pomegranates."]—Then would I, though I be now pent up in the limits of Judea, bring thee forth into the light and knowledge of the universal Church, whose daughter I am: and then and there thou shouldest teach me how perfectly to serve and worship thee, and I shall gladly entertain thee with a royal feast of the best graces that are in my holiest servants, which I know thou wilt account better cheer than all the spiced cups and pomegranate wines in the world.

3. "His left hand *shall be* under my head, and his right hand shall embrace me."]—Then shall I attain to a nearer communion with him, and both his hands shall be employed to sustain and relieve me: yea, he shall comfort my head and my heart, my judgment and affections, with the lively heat of his gracious embracements.

4. "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please."]—I charge you, O all ye that profess any friendship to me, I charge you deeply, as ye will avoid my uttermost censures, take heed how ye vex and disquiet my merciful Saviour, and grieve his Spirit; and do not dare, by the least provocation of him, to interrupt his peace.

Christ.

5. "Who *is* this that cometh out of the wilderness, leaning upon her wellbeloved? I raised thee up under an apple tree: there thy mother conceived thee; there she conceived *that* bare thee."]—Who is this that from the comfortless deserts of ignorance, of infidelity, of tribulations, ascendeth thus up into the glorious light and liberty of my chosen; relying herself wholly upon her Saviour, and solacing herself in him? Is it not my Church? It is she whom I have loved and acknowledged of old: for even under the tree of offence, the forbidden fruit which thou tastedst to thy destruction, I raised thee up again from death; even there thy first mother conceived thee, while by faith she laid hold on that blessed promise of the Gospel whereby she and her believing seed were restored.

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The Jewish Church.

6. "Set me as a seal on thy heart, as a signet on thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* fiery coals, and a vehement flame."]—And so have thou me still, O my Saviour, in a perpetual and dear remembrance: keep me sure in thy heart, yea in thine arms, as that which thou holdest most precious; and let me never be removed from thy love, the least show and danger whereof I cannot endure: for this my spiritual love is exceeding powerful, and can no more be resisted than death itself; and the jealous zeal which I have for thee and thy glory consumes me even like the grave, and burns me up like unto the coals of some most vehement and extreme fire:

7. "Much water cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."]—Yea, more than any fire; for any flame yet may be quenched with water, but all the water of afflictions and terrors, yea whole streams of persecutions, cannot quench this love; and for all tempting offers of wealth, of pleasures and honour, how easily are they all contemned for the love of my Saviour!

8. "We have a little sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?"]—We have a sister, as thou knowest, O Saviour, ordained through thy mercy to the same grace with me, the uncalled Church of the Gentiles; small as yet of growth through the rareness of her converts, and destitute of the help of any outward ministry whereby she might either bear or nourish children unto thee: when she grows unto her maturity, and the mystery of calling her universally to thee shall be revealed to the world and herself, what course will it please thee to take with her?

Christ.

9. "If she *be* a wall, we will build upon her a silver palace: and if she *be* a door, we will keep her in with boards of cedar."]—If she shall continue firm and constant in the expectation of her promises, and the profession of that truth which shall be revealed, we will beautify and strengthen her with further grace, and make her a pure and costly palace fit to entertain my Spirit; and if she will give free passage and good entrance to my word and

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grace, we will make her sure and safe from corruption, and reserve her to immortality.

The Jewish Church.

10. "I *am* a wall, and my breasts are towers: then was I in his eyes as one that findeth peace."]—Behold, that condition which thou requirest in the Church of the Gentiles, thou findest in me: I am thus firm and constant in my expectation, in my profession; and that want thou findest in her, of ability to nourish her children by the breast of thy word, is not in me, who have abundance both of nourishment and defence: upon which my confession and plea, I found grace and peace in the eyes of my Saviour, and received from him assurance of his everlasting love to me.

Christ.

11. "Solomon had a vineyard at Baal-hamon; he gave the vineyard unto keepers; every one bringeth for the fruit thereof a thousand *pieces* of silver."]—My Church is my vine, and I am the Owner and Husbandman: our thrift and profit thereof far exceedeth the good husbandry of Solomon: he hath a rich vineyard indeed in a most fruitful soil, but he lets it forth to the hands of others, as not being able to keep and dress it himself; and therefore he is fain to be content with the greatest part of the increase, not expecting the whole:

12. "But my vineyard, which *is* mine, *is* before me; to thee, O Solomon, appertaineth a thousand pieces of silver, and two hundred to them that kept the fruit thereof."]—But my Vine is ever before me: I am with it to the end of the world: I reserve it in mine own hands, and dress it with mine own labour; and therefore, if thou, O Solomon, canst receive from thine to the proportion of a thousand, thy workmen and farmers will look for the fifth part to come unto their share, whereas the gain of my vineyard ariseth wholly and only unto myself.

13. "O thou that dwellest in the gardens, the companions hearken unto thy voice: cause me to hear *it*."]—Sith therefore such is my care of thee, and joy in thee, O my Church, which consistest of the particular assemblies of men professing my Name, see thou be diligent in declaring my will, and giving holy counsels to all thy fellow-members: speak forth my praise in the great congregations, which all attend willingly upon thee, and let me hear the voice of thy constant and faithful confession of me before the world.

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The Church.

14. "O my wellbeloved, flee away, and be like unto the roe or to the young hart upon the mountain of spices."]—I will most gladly do what thou commandest, O my Saviour; but that I may perform it accordingly, be thou, which art according to thy bodily presence in the highest heavens, ever present with me by the Spirit, and hasten thy glorious coming to my full redemption.

ISAIAH.

I. 2. "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me."]—Since that men are deaf unto my words, I will turn me and my speech to the very heavens and earth, and call them to witness against those which should be my people: hear therefore, O heavens, and give ear, O earth; for it is not I that speak, but the Lord himself complaineth of the unthankfulness of Israel, &c.

3. "The ox knoweth his owner, and the ass his master's crib."]—What a wonder and shame it is, that they which should be more than men are indeed worse than beasts; for behold, the very ox and the ass, which are the dullest of all creatures, yet they take thankful notice of their owner, and of the crib wherein they are fed, &c.

5. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint."]—I have already tried your reformation by many chastisements, yea, judgments, yet ye will not amend; to what purpose should I correct you further, since I see you do still grow worse and worse? those parts of you that should be best, and are most eminent and of greatest use, are extremely out of order.

6. "From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."]—Even from the highest to the lowest, from the meanest drudge unto the greatest of your princes, ye are all miserably disordered and sinful; and are accordingly plagued, so as none of you are free from some grievous judgment; and such are your sins and your judgments, that they have made themselves incapable of remedy or mitigation.

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8. "And the daughter of Zion is left as a cottage in a vineyard."]—The country round about being wasted, Jerusalem itself is left standing alone desolate as a cottage in a vineyard, &c., and hath no more recourse unto it, and traffick in it, than if it were already besieged, as ere long it shall be.

9. "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah."]—If God had not been gracious unto us, contrary to our deservings, and restrained the fury of our enemies, and mercifully reserved this small remnant unto us, we had been utterly destroyed and laid waste, like to Sodom and Gomorrah.

10. "Hear the word of the LORD, ye rulers of Sodom."]—Since ye have made yourselves then as sinful as those infamous cities that were destroyed with fire from heaven, let me give you the names of those whom ye have imitated: hear therefore the word of the Lord, O ye rulers of Sodom, &c.

11. "To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams," &c.]—To what purpose is the formality of these your outward sacrifices; as if the multitude of your oblations, or the very act done, could please me without due affections?

14. "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*."]—Those your solemn feasts which I have instituted, and do therefore well approve in themselves, yet as they are celebrated by you, I loathe and abhor them, &c.

21. "How is the faithful city become an harlot! it was full of judgment."]—Jerusalem was once my faithful spouse, an holy city: how is it that she is now turned strumpet, and become desperately lewd and debauched? &c.

22. "Thy silver is become dross, thy wine mixed with water."]—Those good graces that thou didst once profess to have are now utterly corrupted and depraved; thine obedience, which was once sincere and pure, is now adulterated with abominable wickedness.

25. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin."]—Yet in my judgment I will remember mercy: I will not utterly destroy thee, as I might, but I will turn my hand upon thee for thy restoration; and whereas I might burn thee quite up, yet I will only purge

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away thy dross, and take away the base metal from thee, that the small remainder of the pure and precious may be reserved.

29. "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen."]—They shall be ashamed of that foul idolatry wherewith ye have been tainted, and of those groves which ye have used to that purpose, and of those gardens and orchards which ye have so employed.

30. "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water."]—And if ye again relapse, ye shall be left like one of the oaks of those destroyed groves, without leaf or sap; or like one of those gardens which you have abused, in a time of drought, without water.

31. "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*."]—And that mighty idol whereto ye trust shall be as tow; and the maker and worshipper of that idol shall be as a spark; and both of them shall burn together with unquenchable fire.

II. 2. "And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills," &c.]—It shall come to pass in the days of the Messias exhibited, and the Gospel revealed, that the Church of God shall not be obscurely confined to a corner of the world, but shall be eminently conspicuous; and so famously noted, that the Gentiles shall come in, and generally adjoin themselves unto it.

3. "For out of Zion shall go forth the law, and the word of the LORD from Jerusalem."]—For in the evangelical Church only, which is figured by Zion, shall the truth of God's sacred word be professed; and from it shall spread itself over the world.

4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks."]—And the true Messias shall, by his spiritual government, rule over many nations, and hold many several kinds of people in an awful subjection, and shall so calm and quiet them that they shall be altogether composed to peace; and therefore shall turn their swords, whereof they shall have no further use, into instruments of husbandry, &c.

5. "O house of Jacob, come ye, and let us walk in the light of the LORD."]—Yea, those new-converted Gentiles shall be ready to provoke and incite Israel to an holy and conscionable obedi-

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ence, and say, O house of Jacob, come ye, and let us walk together in the clear and glorious light of the Gospel, to the praise and honour of him that hath called us.

6. "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers."]—O God, while thou admittest of the Gentiles, thou findest too just cause to cast off thine own people; for that they are full of the superstitions and idolatries of the Syrians; and are given to magical practices like the Philistines; and take pleasure rather to imitate the false worship of foreign nations, than to keep close to thy holy prescriptions.

7. "Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots."]—They give themselves over to the immoderate desire and pursuit of wealth; neither is there any end of their covetous endeavours to heap up ill-gotten treasures: they do also, in a proud or distrustful affectation, lay for abundance of horses of war; neither can they be satisfied with the number of chariots; as if these were the strength wherein they trusted.

9. "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."]—O God, since they are so vile, and will not be reclaimed from their idolatry, spare them not, but make them examples of thy justice.

10. "Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty."]—And now, O thou wilfully idolatrous and rebellious people, since thou wouldest not prevent these judgments, see if thou canst withdraw thyself from them: go, hide thee in the rock, or shroud thyself within the earth from his vengeance, &c.

12. "For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty."]—For in that terrible day the fierce judgments of the Lord of hosts shall seize upon every one that hath proudly and stubbornly resisted his word and ordinance, &c.

13. "And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan."]—And upon all those proud and lofty potentates which bear themselves as high as the cedars of Lebanon, and as stiff as the oaks of Bashan.

15. "And upon every high tower, and upon every fenced wall."]

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—And all those high towers and strong forts, wherein vain men have wont to put their trust, shall be cast to the ground:

16. "And upon all the ships of Tarshish, and upon all pleasant pictures."]—And all that rich traffick which you were wont to have with Cilicia and the countries round about shall be cut off: and those pleasant and costly tapestries and pictures which you had wont to bring home shall fail and disappoint you:

20. "In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats."]—And those idolaters, which had wont to pride themselves in the glory of their false worship, shall now be ashamed of their fopperies; and in a just indignation shall hide up their puppets in blind corners from the view of men.

22. "Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?"]—I see, it is your vain self-confidence that hath deceived you; if ye therefore regard your own safety and peace, cast off this false trust upon so poor and impotent a thing as man, whose breath is in his nostrils; for what can he avail you, or how can he give you any protection from the wrath of the Almighty?

III. 1. "For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water."]—That whereby the life of man is supported and sustained, even bread, and whatsoever necessary food, will I take away from Jerusalem;

2. "The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient."]—And whatsoever else you are wont to put confidence in, the mighty and strong warrior, the awful judge, the holy and learned prophet, the prudent counsellor, the ancient and experienced senator.

6. "When a man shall take hold of his brother of the house of his father, *saying,* Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand."]—Whereas men usually are wont to affect preeminence and authority among their neighbours, ye shall be driven to that strait, that ye shall be fain to force honour upon your brethren, where ye see but means to subsist and live; and a man shall take hold of his brother, and importune and constrain him, saying, Thou hast clothing; be thou our ruler; and let the reparation of this miserable ruin, if it be possible, be thy work.

7. "In that day shall he swear, saying, I will not be an healer;

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for in my house *is* neither bread nor clothing: make me not a ruler of the people."]—In that day he shall resist the motion and disclaim the government with an oath, saying, It is not for me to meddle with the command of you, or to undertake the repairing of your ruins, for I have neither bread nor clothing.

9. "And they declare their sin as Sodom, they hide *it* not."]—They do impudently make open profession of their sin, even as Sodom did, without all fear or shame, &c.

12. "*As for* my people, children *are* their oppressors, and women rule over them. O my people, they which lead thee cause *thee* to err, and destroy the way of thy paths."]—As for my people, they have brought themselves to that pass, as that even very children trample upon them by proud oppressions, and they lie down willingly under them; and every effeminate usurper domineereth over them at pleasure, and, which is worse, those spiritual guides, which should lead them in the way of life, mislead them unto utter perdition.

15. "What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts."]—What mean ye, O ye governors, which should be the only refuge and protection of my people, to offer this cruel violence unto them? how dare ye thus unmercifully oppress the poor?

16. "Because the daughters of Zion are haughty, and walk with stretched forth necks:"]—Neither only are the men thus vicious, but the women also are given over to a proud newfangleness, even the dames of Jerusalem go in an haughty fashion, &c.

17. "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts."]—As all the parts of their body are tainted with their disguise, so the Lord will in his justice punish them in all parts, from the crown of the head to the sole of their feet, and will lay open this their loathsome and deformed nakedness to the eyes of the world.

24. "*And* burning instead of beauty."]—Instead of beauty, which they had wont so curiously to preserve that they would not so much as look forth into the heat of the sun, shall be a vehement burning and scorching of the skin.

IV. 1. "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."]—Upon that slaughter and vastation there shall be so

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few men left, as that seven women shall lay hold and hang upon one man with importunate suit to yield but to their protection and cohabitation, saying, It shall cost thee nothing, we have food and raiment of our own, only do thou bear the name of our husband, and take from us the reproach of our widowhood and sterility.

2. "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel."]—In that day, the day of the blessed restoration of the Church, shall the Messias, as the Branch of the Lord, sprout out gloriously and happily out of the seemingly dead stock of Judah, and excellent and pleasant fruits of his appearance shall glad the hearts of those that are the faithful remainders of Israel.

3. "And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem."]—And it shall come to pass, that those who pertain to the true Church of Christ shall be holy; even every one that shall be a lively member of the mystical body of Christ;

4. "When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."]—When the Lord shall by his severe judgments have washed and wiped away the blemishes and grievous sins of his Church, and shall have delivered his Jerusalem from all the pollutions wherewith she was tainted, by the power of his Spirit and the sharpness of his chastisements.

5. "And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence."]—There shall be no corner of his Church wherein the grace of God shall not marvellously appear, and wherein he will not manifest himself and his merciful presence and protection, as he did to his ancient people of Israel, by a cloud and smoke by day, and by the shining of a flaming fire by night.

6. "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."]—And whereas the Church shall be still subject to the scorching heats and tempestuous storms of persecution, God shall erect a safe tabernacle for her to shade her from the heat, and shelter her from those violent tempests.

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V. 1. "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My beloved hath a vineyard in a very fruitful hill."]—I will sing a song to Christ, the dear Bridegroom of his Church, concerning his vineyard of Israel. My God and Saviour had planted his Church of Israel in a very fruitful soil; with the greatest advantage of place, even in the highest eminence, where he might be likely to receive the most generous fruit of obedience.

2. "And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes."]—He fenced it about with his gracious protection and good laws: he removed out of it all the apparent impediments of growth and fruitfulness: he furnished it with choice persons, and those persons with excellent graces: he gave to it proofs of his vigilant care over it, and means to express and make use of that sweet fruit which it should yield: and now he made account that it should return unto him the pleasant clusters of holy obedience; and behold, it runs forth into miserable disorder, and yields nothing but the sour and distasteful fruits of sin and wickedness.

3. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard."]—And now, O my people, I dare appeal to yourselves, and make you judges of this case betwixt you and me; say whether you can choose but condemn yourselves.

9. "In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant."]—Thus hath God pleased to reveal his will unto me, saying, Whereas these oppressors affect to join house to house, certainly I will cause their houses to be desolate; and as they dispeopled towns and houses, their houses, though great and fair, shall be without inhabitants.

10. "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."]—Yea, so will I curse that ground with barrenness which they have wrung from the poor owners, as that ten acres of vineyard shall yield but six gallons of wine; and so much ground as seven bushels is able to sow shall yield but three parts back again to the owner.

14. "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude,

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and their pomp, and he that rejoiceth, shall descend into it"]—Neither shall the wrath of God stay here, and take up with their captivity and famine; but he hath prepared further judgment for these merciless oppressors, for he shall cause the insatiable gulf of hell to devour them, and to swallow up all their pomp and jollity.

17. "Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat."]—But though the Lord will take this just vengeance on his rebellious enemies, yet will he be ever gracious to his own flock; and shall cause the lambs thereof to feed comfortably in their wonted pastures; and those places which the insolent enemies had wasted, shall be again possessed by his people, whom their long captivity hath made strangers to their own land.

18. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."]—Woe be to them that are so set upon wickedness, as that they use all possible persuasions and provocations to draw themselves to a lawless commission of sin, and continuance in it.

19. "That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*"]—That make light of the threatened judgments, and in a scornful distrust dare say, Why doth not God hasten these menaced plagues? fain would we see the performance of these terrible threats: let not God say, but do: let that which God professeth to have determined against us be speedily effected.

20. "Woe unto them that call evil good, and good evil."]—Woe be unto them that colour wickedness with fair pretences, and cry down goodness with slanderous calumniations, &c.

22. "Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink."]—Woe be to them that improve their strength to excess, glorying that they are able to pour in and to bear much wine; and affect to be thought and approved strong and mighty drinkers.

24. "*So* their root shall be as rottenness, and their blossom shall go up as dust."]—So they shall be utterly destroyed; and shall be as a tree whose root is rotten, and whose blossom flies away like dust, &c.

25. "And the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still."]—The neighbour hills

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did tremble with the noise and fury of that siege; and their carcasses lay torn and mangled in the midst of the streets; yet all this cannot bewarning enough to this stubborn people to turn from their sins, &c.

26. "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth."]—He will raise up war against them, even from nations that dwell afar off; and will stir up and provoke enemies against them from the farthest parts of the earth, &c.

27. "None shall be weary nor stumble among them; none shall slumber nor sleep."]—They shall come with such fierceness and spirit to this war, that they shall not be sensible of any weariness: they shall march nimbly and boldly, no one shall give himself to slumber in the way, &c.

28. "Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind."]—There shall be both terror and vigour in their horses prepared for this war; and their chariot wheels shall come rattling furiously on, like some dreadful tempest, and fly swiftly like a whirlwind.

30. "And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof."]—What speak I of the roaring of a lion? yea, these Chaldeans, which I will bring upon them, shall come roaring in like a mighty sea in a tempest; with such terror, that all shall be filled with confusion; the earth shall be darkened with sorrow, and the heavens shall yield no glimpse of comfort to the distressed.

VI. 1. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."]—In the year that king Uzziah died, I had a vision from God; wherein it pleased the Lord to represent unto me a clear sign of the majestical presence of the Son of God, sitting on high upon a glorious throne, and the train of his shining robe filled the temple:

2. "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."]—Who, as he was glorious in himself, so in his attendants; for, over the throne stood the angels of heaven: each one had six wings; with two whereof he covered his face, as not being able to behold the brightness of that divine majesty; with two he covered his feet, as favouring the weakness

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of human eyes, that cannot behold the least splendour of those celestial creatures; with two he did swiftly move, and fly to execute the charge of God.

4. "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."]—So strong and dreadful was that voice of theirs, that the very posts of the doors and the pillars of the temple were moved therewith; and, as it had wont to be when God would signify his presence in that sanctuary, the whole house was filled with smoke.

5. "Then said I, Woe *is* me! for I am undone: because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips."]—Then said I, as one terrified with that sight, Woe is me! there is no way but death with me: I have delivered messages from this holy God, but I am not nor have been so sanctified as that I might be safely fit for this great service.

6. "Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar."]—Then one of those bright angels flew unto me, having a live coal in his hand, signifying the purging and purifying efficacy of the Spirit, which he had taken, not from an ordinary and common hearth, but from the altar of God; the true type of Christ the Saviour.

7. "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."]—Lo, this coal touching thy lips is a certain sign and representation of that powerful operation of the Spirit of God whereby thy sin is purged away, and thou enabled to this great function.

8. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me."]—Then the Lord represented a voice to my ear, saying, after the manner of men, Whom shall I send to this people? and who is willing to deliver this message from us? Then, when as once my lips had been thus touched and sanctified, I did gladly put myself forward, and said, Here I am, send me.

9. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."]—Be not discouraged: I shall send thee to an obstinate people, whose perverseness I do so well know, that I would have thee tell them beforehand what I expect from them; viz. that they will hear indeed, but not care to understand; they will see, but not regard to perceive.

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10 "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."]—Yea, more than so, through the occasion of thy prophecy and holy ministry amongst them, their hearts shall be hardened and made obstinate, and their ears dulled and deafened; that, in my just judgment, they may be given up to a spiritual insensibleness, as a due punishment of their careless neglects of my ordinances, and that thereupon may follow their deserved condemnation.

11. "Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant."]—Then said I, in a meet compassion of my people, But alas, Lord, how long shall this judgment lie upon thine Israel? and he said, Until the cities be utterly wasted and left, &c.

13. "But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof."]—But yet there shall be a tenth part of Israel that shall return after it hath been dispersed and consumed, and be a seed for the rest; even as it is with a tree, which having cast her leaves, yet hides the sap within the stock or bulk, which buds forth again in due season; so shall the remainder of the holy seed, which for the time seemed to lie dead, sprout forth into an abundant increase.

VII. 2. "And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."]—It was told to some of the family of Ahaz, the king of Judah, saying, The king of Assyria is confederate with Israel, to make a second war upon Judah. And the heart of Ahaz and his subjects were moved and shaken with fear, as the trees of the wood are moved with a strong wind.

4. "Fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah."]—Fear not these two kings of Assyria and Israel, for they are but as two short ends of firebrands, not burning but smoking, which may threaten, but can work no combustion amongst you; I mean Rezin the king of Syria, and Pekah the son of Remaliah.

6. "And let us make a breach therein for us, and set a king in

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the midst of it, *even*," &c.]—Let us, instead of Ahaz, set up a king in Jerusalem, one of the most renowned peers of Syria.

8. "For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken," &c.]—Damascus is the head city of Syria, and Rezin is the head or king of Damascus: so let him still be, and content himself with his own territories; but as for Ephraim, which joins with Syria against thee, ere threescore years be expired, it shall be wasted and dispeopled.

9. "And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established."]—In the mean time, as Samaria is the head city of Israel, so let Pekah the son of Remaliah, content himself to be the head or king of Samaria. These things I have foretold you from God, O ye men of Jerusalem: if ye will not give credit unto them, the fault and the punishment shall be yours; ye shall fail of that protection and stability which you expect.

12. "But Ahaz said, I will not ask, neither will I tempt the LORD."]—I will demand no sign; for why should I, since I do already believe the promise of God made to me? and why should I tempt God by urging him to give proof and evidence of that whereof I am sufficiently assured?

13. "And he said, Hear ye now, O house of David: *Is it* a small thing for you to weary men, but will ye weary my God also?"]—Hear me now, O ye of the house of my dear and faithful servant David, whose sin is therefore aggravated by the holiness of your forefathers; Is it a small thing for you to reject and contemn me that am a man like yourselves, but ye will, with your hypocrisy and disobedience provoke and abuse my God also, whose message I bear? Are ye not ashamed and afraid, under a pretence of piety to refuse the gracious offer and command of God that sent me?

14. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."]—Therefore the Lord shall, without your will or assent, give you a sign, which shall be no other than that ancient engagement of his to his Church. Behold, in the fulness of time a virgin shall miraculously conceive and bear a son, and she shall, by the appointment of God himself, call his name, *God with us*.

15. "Butter and honey shall he eat, that he may know to re-

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fuse the evil, and choose the good."]—He shall have a true human body, and shall be sustained with that ordinary nourishment wherewith children are wont to be fed: and shall grow up in experimental knowledge, as well as in stature, and shall thus enable himself, like us, to refuse the evil and choose the good.

16. "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."]—But because you may plead that it will be long ere this promise be effected, behold, before this child of mine, Shear-jashub, shall come to the age of discretion, this land of Israel and of Syria shall be forsaken of both these kings, Rezin and Pekah, for they shall both ere long be swept away by an untimely death.

17. "From the day that Ephraim departed from Judah; *even* the king of Assyria."]—It was an heavy day to you when the ten tribes departed away from Judah; but this judgment which I will bring upon you shall be rather worse than that, even the sword of the king of Assyria.

18. "*That* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria."]—The Lord shall call for and excite mighty enemies against thee out from the farther coasts of the river of Nilus and out of Assyria; even Ethiopians, Edomites, and other puissant nations, which shall come as thick as swarms of flies or bees.

20. "In the same day shall the Lord shave with a razor that is hired, *namely,* by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard."]—In that day the Lord shall, by the hand of the Assyrians and their associates, make utter strip and waste of Judah by the cruelty of those hired forces which they shall bring up; even as if a man should be hired with his razor to shave off all the hair of the head and the whole body, even to the very stumps, so as there shall be no mention where it grew.

21. "And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;"]—And it shall come to pass in those days, that a man which had formerly wont to keep whole flocks and droves shall now be glad to take up with one young cow and two sheep;

22. "And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey

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shall every one eat that is left in the land."]—And though this proportion be very small, yet it shall be answerable to the persons which shall be left alive to spend it; who shall be so few, that this poor stock of cattle shall be able to feed them: a small quantity of butter and honey shall be enough to sustain that small remainder of men.

24. "With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns."]—So desolate shall the country be, that where before were towns inhabited and fields tilled, there shall be now solitary deserts, the dens of wild beasts; so as the hunters shall come thither with arrows and bows to pursue their game:

25. "And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle."]—And men shall be glad to betake themselves into waste wildernesses for their hidingplaces: and there shall be glad to plant themselves and employ their husbandry upon the desert mountains, which they shall dig with their mattocks instead of ploughing; insomuch as there shall be no place for briers and thorns to grow in those desolate hills, but they shall be improved to the use of their oxen and lesser cattle.

VIII. 1. "Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz."]—Take thee a large roll, and write therein with large text letters, that word of threatened judgment which thou shalt take for the name of thy son; even Maher-shalal-hash-baz: those four words compounded in one shall be enough to fill thy scroll and the hearts of the people with an expectation of the destruction menaced.

2. "And I took unto me faithful witnesses to record, Uriah the priest," &c.]—And I took unto me faithful witnesses both of this act that I did in fastening this roll upon the doors of the temple, and of the name given to my said son in his circumcision; even Uriah the priest, &c.

3. "And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz."]—For I had conversed with my wife the prophetess, and she had conceived and borne a son; and the Lord had appointed me to call his name, *Make speed to the spoil, Hasten to the prey;* in a sign and denunciation of that judgment which the Assyrians shall bring upon Jerusalem.

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4. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."]—For ere the child shall come to the age of speech and discretion, to distinguish his parents from strangers, the general of the king of Assyria shall spoil the countries of Israel and Syria, whereof the chief cities are Damascus and Samaria.

6. "Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son."]—Forasmuch as this people have not rested themselves upon the gracious promises of God's protection, but being disheartened with their own paucity and weakness, have sought to other helps, and depended upon Rezin and Pekah, the kings of Syria and Israel.

8. "And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel."]—The power of the king of Assyria shall spread itself over the whole land of Judah to destroy it; even over that holy land which is consecrated to thy name, O thou Saviour of thy Church, God and man; which yet, because it so nearly pertaineth unto thee, shall at last find the benefit of thy protection.

9. "Associate yourselves, O ye people, and ye shall be broken in pieces."]—Go to then, O ye enemies of God's people, band yourselves together; join your hearts, and heads, and hands in one; yet ye shall, in spite of all your power, be crushed and broken in pieces, &c.

11. "For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,"]—For the Lord did not only speak to me, but with his mighty hand guided and directed me, that I should not yield myself to a conformity with the sins of this people, and give way to their infidelity and obstinacy, saying,

12. "Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."]—Say ye not, out of your distrust, Let us make a confederacy with the Assyrians, without whose aid we cannot stand against our enemies; neither be ye dejected with this cowardly fear of them that rise up against you.

13. "Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread."]—Give ye glory to God, in the confidence and praise of his almighty power, whereby he sub-

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dueth all things: let your holy and awful fear be only bent upon him, who can deliver or destroy you at pleasure.

14. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."]—He shall be a rock of sure defence to those that fear him; but a stone of stumbling and a rock of offence to those that distrust and disobey him, even of both the houses of Judah and Ephraim; and for a snare to those that are godless and rebellious, even in Jerusalem itself.

16. "Bind up the testimony, seal the law among my disciples."]—Give full assurance to my people of the certainty of this prophecy, and seal it up as a law that shall not be reversed.

17. "And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him."]—For my part, however others entertain these words of God, I will make account of their assured performance; and depend upon the good providence of that just God, who deservedly withdraws his favour from the rebellious house of Jacob.

18. "Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion."]—Behold, I, and those faithful disciples whom the Lord hath by my means converted unto him, are made a gazingstock and wonderment to the children of Irsael; and this is a judgment that is justly come upon them from the Lord of hosts, which hath, with so small effect, graciously manifested himself in his temple on mount Zion.

19. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"]—What a madness is it in you not to cleave fast unto the Lord, your true and only God? For if the profane heathen shall think they have reason to persuade you to depend upon magicians and wizards, that use devilish enchantments, is it not a shame that you should not find cause to seek and cleave unto your only true God? Should we be so foolish as to seek in the case of the living to the dead?

20. "To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."]—No; far be that from us: let us have recourse to the law and to the testimony: that is it which God hath given us for our infal-

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lible direction; and if any man speak either without or against this word, it is because he hath not the true light of grace or understanding in him.

21. "And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward."]—And whereas they hoped to have been fixed in this good land for ever, they shall now only pass through it as fugitives, being hardly bestead and pinched with hunger; and then they shall fret and gall themselves with late and vain indignation, and shall curse their idol and their king, whose confidence hath misled them; and when they are thus thoroughly distressed, they shall begin to look upward, to the hand of that God by whom they are punished.

22. "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness."]—Neither can they expect comfort any other way; for if they look unto the earth, there is nothing but misery and affliction; yea even extremity of anguish: so as that sorrow and distress, whereinto they shall be plunged, shall drive them forcibly to look up to heaven for succour.

IX. 1. "Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations."]—Yet, though this calamity shall be exceeding great, yet it shall not be utterly so extreme and disconsolate as that former, which the land of Israel shall endure when Tiglath Pileser king of Assyria shall have miserably afflicted it, and when it was conquered and wasted by Shalmaneser; and those maritime parts thereof which were beyond Jordan, bordering upon Tyre and Sidon, were utterly wasted.

2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."]—There is a comfortable assurance of delivery in this miserable captivity; for, behold, the Messiah shall certainly come, and by his doctrine and Spirit shall enlighten those that sat in darkness, and that abide in the shadow of death, beginning his blessed Gospel in those utmost skirts of Galilee.

3. "Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as

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men rejoice when they divide the spoil."]—When thou shalt thus graciously visit thy people, howsoever the nation shall not be greater than now it is, yet the joy of it shall be more; as now, contrarily, the people are more, but the joy is not more: then shall our rejoicing be great and unspeakable, such as is wont to be of the husbandman when he fetcheth in a rich and seasonable harvest, or of a soldier when he divideth the spoil.

4. "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian."]—For thou shalt have delivered thy people from the slavish yoke of their tyrannical oppressors, and from all their cruel impositions, as thou didst deliver them from the oppression of the Midianites in the time of the Judges.

5. "For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire."]—Commonly, every battle is with confused noise, and fearful effusion of blood, and wallowing therein; but here the case was otherwise: God did fight from heaven for his people; and did, as it were, set a fire amongst his enemies, causing them to fall one upon another, and to consume themselves.

6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder," &c.]—Neither is it for God's people to rest in the temporal deliverance from their captivity, but to erect their thoughts unto higher hopes, even the happy assurances of salvation, by the true Messias, who is to come into the world; For unto us that Child is born, and unto us that Son of God is given, who shall take upon his shoulders the perpetual government of his Church.

10. "The bricks are fallen down, but we will build with hewn stones:" &c.]—Behold, we will gain by our ruins, for instead of the bricks, which shall be beaten down, we will build more sumptuously with freestone, &c.

11. "Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;"]—Because Israel doth so fondly rely upon Rezin the king of Syria, God shall set up enemies against that king, on whose strength they have presumed, and shall conjoin their forces to his destruction.

12. "The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still."]—The Syrians from the east, and Philistines from the west, shall set upon Israel, like to some ravenous beasts with open mouth; and yet God hath

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not utterly done with them, but hath still further judgments in store for them.

14. "Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day."]—Therefore the Lord will cut off from Israel, both the noblest and basest of the people; the strongest and the weakest, and most contemptible of that nation.

15. "And the prophet that teacheth lies, he *is* the tail."]—The prophet that teacheth lies, he is the most vile and despicable of all the people.

18. "For wickedness burneth as the fire: it shall devour the briers and thorns."]—Your wickedness is that which the fire of God's wrath taketh hold of; that is it which shall devour both your tall cedars and your low shrubs; and shall not leave till the very briers and thorns be consumed, &c.

20. "And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:"]—No Israelite shall spare his brother, but shall snatch on all hands what he can get by extreme violence; and shall insatiably spoil and devour those which are his own flesh.

21. "Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah."]—Those tribes which are in the highest league of love conjoined together shall fall into deadly hostility one against the other: Manasseh shall fall foul upon his brother Ephraim, and Ephraim upon Manasseh, and both shall join in the quarrel against Judah, &c.

X. 1. "Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed."]—To begin with the governors: woe be to them who make unjust and bloody decrees against their inferiors, and that enact and prescribe grievous things by way of oppression of the poor.

3. "To whom will ye flee for help? and where will ye leave your glory?"]—What do you think shall become of this glorious estate which you have scraped together by rapine and extortion?

4. "Without me they shall bow down under the prisoners, and they shall fall under the slain."]—Though I should not denounce or draw any judgment upon them, they shall of themselves run into such grievous calamity, as that they shall fall down amongst the prisoners and amongst the slain, &c.

5. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation."]—Come hither then, O thou Assyrian,

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come and execute my just wrath upon my people; for thou art the rod of mine anger, and the weapons which are in thine hand, whereby thou fightest against Judah, are wielded by mine indignation.

6. "I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil."]—I will send this Assyrian against that dissembling nation of the Jews, which make an hypocritical profession of my name; and against those idolatrous Israelites, whom I hate, &c.

7. "Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few."]—But though I intend the Assyrian to be my scourge for Israel, and to execute my will upon them, yet he hath no such meaning as to fulfil my purpose herein: all his drift and intention is a cruel and bloody satisfying of his own merciless and ambitious mind; neither aims he at any thing else but a malicious destruction and a conquest of many nations.

9. "*Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?"]—Is not the strong city of Calno as unable to hold out against me, and as sure mine, as Carchemish, which I have already won? Is not Hamath as sure to be subdued by me as Arpad which I have taken? Is not Samaria as sure to be mine as Damascus now is?

10. "As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;"]—As I have vanquished those kingdoms which worshipped those idols which were accounted, in the reputation of the world and outward glory, far to surpass the deities of Jerusalem and Samaria:

11. "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"]—So, what should hinder me to subdue these also? The gods of Jerusalem are no other, no better than those of Samaria; why should I not therefore subdue them, as well as the other?

14. "And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."]—As for all the riches of the nations about me, saith the proud Assyrian, are they not to me as a bird's nest, the eggs whereof are left open by the dam to the hand of the passenger; which a man may take up quietly, and

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not have so much as a bird's wing moved against him, nor so much as a chirping noise of complaint?

15. "Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself, as if it were* no wood."]—Is not the Assyrian as my axe to hew down Judah, my saw to divide it, my rod to scourge it, my staff to beat it? and shall this axe, this saw, this rod, this staff, magnify itself against the hand that useth and wieldeth it? as if the instrument could do aught without or against the arm that moves it.

17. "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day."]—Since the Assyrian hath so despised Israel, Israel shall be well avenged of him; for, as commonly fire is not separated from light, that light of my countenance which Israel shall have from me shall be as a fire to burn up the Assyrians; and this my people, which I have singled for my own peculiar, shall be as a flame to those enemies which shall consume them, even to the meanest of their host, in one day.

18. "And they shall be as when a standardbearer fainteth."]—They shall be utterly disheartened; and give themselves up to a weak and heartless despair, as a beaten troop when their ensign yieldeth.

19. "And the rest of the trees of his forest shall be few, that a child may write them."]—And the people of Assyria, which were a thick forest, shall now be brought to such a paucity of trees, that a child, which can scarce count his own fingers, may reckon their number.

20. "Shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth."]—My people, thus instructed and reformed by their affliction, shall learn now to trust no more to the arm of flesh, which they see may be easily made against them; but shall depend wholly upon the Lord, for aid and protection.

22. "For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness."]—For though I have promised to thee, O Jacob, and to thy father Abraham, that thy seed shall be as the sand of the sea; yet, since they have thus provoked me and corrupted their ways, only a remnant of them shall return

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from their captivity; and the consumption of the rest shall declare my righteousness abundantly to the world.

24. "And shall lift up his staff against thee, after the manner of Egypt."]—As the affliction, which thou hadst from the Egyptian bondage, was grievous indeed, but not deadly; no more shall this be, which thou shalt suffer from the Assyrian.

26. "And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt."]—The Assyrian is my rod to thee; but I will have a scourge for him that shall plague him; as the Midianites were destroyed by Gideon at the rock of Oreb, and as I plagued the Egyptians whom I overthrew and destroyed in the Red sea.

27. "And the yoke shall be destroyed because of the anointing."]—The yoke of servitude shall be taken from thy neck, because thou art a people consecrated to me; for the sake of that Messiah, mine Anointed, which shall descend from thee.

28. "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:"]—Behold, the Assyrian is in his expedition against thee already: he is come onwards his way to Aiath, and thence is he passed to Migron; and hath made Michmash the storehouse for his provision, munition, and carriages:

29. "They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled."]—They have gone over the passages of those rivers which might seem to have hindered their way; they are passed Jordan itself, and are come to lodge at Geba; and now the neighbouring cities, Ramah and the rest, quake for fear; the inhabitants of Gibeah are fled.

30. "Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth."]—Ye cities, that lie near to the way of this mighty enemy, lift up your voices, and weep for your imminent desolation, and cause your cries to be heard unto the farthest parts of the land.

32. "As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem."]—Ere a day be at an end, he will be at the town of Nob, hard by Jerusalem; and then he shakes his hand at the mount of Sion, and the temple whereon it stands.

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33. "Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled."]—But howsoever he do thus proudly exalt himself, and terribly bluster against Jerusalem, the Lord of hosts shall take him down, and shall cut him off with terror: the insolent Assyrian shall be hewn down suddenly, and the haughty enemy shall be humbled.

34. "And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."]—These great and tall cedars of Lebanon, that thus overtopt God's people, shall be cut down, and shall fall by the mighty hand of the destroying angel.

XI. 1. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"]—At last, in the fulness of time, for the comfort of God's Church, there shall come forth a rod out of the seemingly withered stock of Jesse, the father of David; and a flourishing branch, even the Messiah, shall grow out of his appearingly sere and sapless root.

2. "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding."]—He shall receive the spirit beyond all finite measure; forasmuch as in him the Godhead shall dwell bodily, replenishing his human nature with all wisdom and nnderstanding, &c.

3. "And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."]—And shall enable his humanity with a quick and piercing understanding, to the perfect judging and discerning of those that do truly profess to fear and serve the Lord from false-hearted hypocrites; and he shall not judge by the outward appearance, according to the evidence of the eye or the ear.

4. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."]—With the word of his mouth, which is the sceptre of his kingdom, shall he overrule the earth; and with the same word, which is made a savour of death unto death to the wicked, shall he slay the rebellious.

5. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."]—He shall not come in the gorgeous attire of worldly princes, but shall be clothed in the glorious robes of righteousness and truth; which shall be closely

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girded about him, as those which can never be separated from his person and government.

6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."]—This blessed Saviour, when he comes, shall reform and restore the world to the first peaceable disposition of the creature; so as the savage beast shall put off his bloody nature, and live quietly with his fellows; and those men which are of a wolvish and lionlike disposition, for fierceness and cruelty, shall be so changed by the power of his Gospel, that they shall meekly and plausibly converse with those that are most weak and innocent.

So also ver. 7, 8.

9. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."]—All those that submit themselves to the power of the Gospel shall live harmlessly; for they shall be taught of God to govern themselves accordingly, and all shall abound in the means of the knowledge of the Lord: so as the earth shall be no less overspread with the Gospel than the sea is covered with waters.

10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."]—In that day the Messiah shall arise from the stock of David; and to him, as to a standard erected, shall all the nations flock; and so shall he be advanced, as that all the Gentiles shall seek unto him, and submit themselves to his word and power; and he shall settle his rest among them, which shall be glorious for himself and happy for them.

11. "And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."]—Neither may this seem hard, since the Lord will be pleased in that day to set his hand to the work; and as he hath formerly showed his power in the miraculous deliverances of his people, so will he now again mightily recover the remainder of them from the Assyrians, Egyptians, Ethiopians, and other nations, amongst whom they shall be scattered; as the Parthians, Medes, Chaldees, Cilicians, and those countries which are divided by the sea.

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13. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off."]—God's people shall agree well together; and shall lay aside all envy and heart-burning, which they had one towards another, &c.

14. "But they shall fly upon the shoulders of the Philistines toward the west."]—But they shall band together against the common enemy of the Church; and with joint forces set upon the Philistines, &c.

15. "And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod."]—And the Lord will utterly destroy that bay of the Egyptian sea, which carries the form of a tongue in the entering upon the continent; and with his mighty wind shall, as he did once for the passage of the Israelites through the Red sea, so divide Nilus, with all the seven streams thereof, as that men may go over dryshod.

XII. 3. "Therefore with joy shall ye draw water out of the wells of salvation."]—My salvation shall be as a full and ever-flowing spring; out of which ye shall, with joy of heart, draw up full vessels continually.

6. "Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee."]—Shout for joy, O ye inhabitants of Zion, for the Holy One of Israel, your merciful God, shows the greatness of his power, and the abundance of his grace, in and upon you, in his manifold blessings and deliverances.

XIII. 1. "The burden of Babylon, which Isaiah the son of Amoz did see."]—The heavy tidings of that prophecy, wherewith Isaiah the son of Amoz was sent to and against Babylon.

2. "Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles."]—I am commanded to proclaim an open war, which the Lord will raise against Babylon by the hands of the Medes and Persians: lift ye up therefore a banner upon the highest mountain, where it may be most conspicuous, that the people may draw together for this purpose; and encourage them, both by voice and gesture, that they may go courageously up to the stately palaces of the Babylonian nobles.

3. "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness."]—I have commanded, saith God, those whom I have

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set apart for this great work of Babylon's destruction: I have called my mighty warriors of Media and Persia to be the executioners of my anger; even them that shall go cheerfully forward, upon my setting on to this conquest.

4. "The noise of a multitude in the mountains, like as of a great people."]—This is so surely done, as if ye did already hear the noise of a multitude in the mountains coming down to this spoil and slaughter, &c.

5. "They come from a far country, from the end of heaven."] —They shall come, not only from Media and Persia, but, by their procurement, from far remote nations, &c.

8. "They shall be amazed one at another; their faces *shall be as* flames."]—They shall be amazed at the sight of each other's misery; and for anguish and consternation their faces shall be as red as fire.

10. "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."]—God shall command both the heaven and earth to conspire against his enemies of Babylon; from whom, for their great discomfort, he shall withdraw the light of those heavenly bodies, which they are wont most curiously to observe, so as both the stars, the sun, the moon, shall deny their light unto them.

12. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."]—I will so give up Babylon to the slaughter, that there shall be very few left alive in it; and their enemies shall be so inexorable, that they shall rather care to shed blood than to take the richest ransom.

13. "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger."]—By wonderful signs in the heaven, and by terrible earthquakes, such as if heaven and earth did remove out of their places, will I testify my fierce wrath against Babylon in that day when I shall execute my judgments upon it.

17. "Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it."] —Behold, I will stir up the Medes against them; whose drift shall not so much be their wealth as their blood; that shall care only to kill, not to enrich themselves with ransoms.

20. "Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."]—It shall be so utterly de-

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solated, that the very Arabians who shift their habitations continually for change of pasturage, shall not so much as pitch a tent there; nor the shepherd shall make choice of these plains to make his fold there.

21. "And their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."]—Their houses shall be taken up with those doleful creatures that delight in solitude; and owls shall dwell there, and evil spirits shall haunt those habitations, &c.

So also verse 22.

XIV. 1. "For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."]—The Lord will yet, by the renewing of his mercies, show that he hath a tender respect to the seed of Jacob, and that Israel is the people whom he hath chosen to himself: and the Gentiles shall come in and join with God's faithful people, and shall be one Church with the true Israel.

2. "And the house of Israel shall possess them in the land of the LORD for servants and handmaids."]—And the Israel of God, which is the true Church, shall receive them into their family, and unite them into one holy society with themselves, &c.

4. "That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!"]—Then shalt thou insult upon the proud king of Babylon, and say, Where is now this great tyrant that so oppressed us? what is become of this glorious city of Babylon that exacted so much tribute from us?

8. "Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us."]—Yea, the very senseless creatures, the trees of the forest, triumph in thy ruin, O Babylon; and say, We were wont to be cut down to build thy palaces, but now we can stand quietly; no feller offers to put an axe unto us.

9. "Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth;" &c.]—Yea, the very dead shall rise to applaud thy destruction: hell shall send up her guests to welcome thee with a scornful gratulation; even all those great kings and princes whom thou hast tyrannized over.

10. "All they shall speak and say unto thee, Art thou also

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become weak as we? art thou become like unto us?"]—All they shall scoff and jeer thee; and say, What! is great Babylon become as weak as we? is the pomp thereof brought down like to one of ours?

12. "How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!"]—O thou proud king of Babylon, which shinedst in the world like the glorious morning star, how art thou now fallen from thy state and magnificence! how art thou, which hadst wont to tyrannize over many nations, cut down and utterly destroyed!

13. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."]—For thou, in the pride of thy heart, wouldst needs exalt thyself above God himself; and saidst within thyself, Earth is too low for me; my throne shall be advanced above the stars of God: I will frustrate the designs of the Almighty; and, in spite of him, will conquer the mount of Zion, the seat of his temple.

So verse 14.

17. "*That* opened not the house of his prisoners."]—That held all nations captive; and would not dismiss his prisoners, that they might return to their own home.

18. "All the kings of the nations, *even* all of them, lie in glory, every one in his own house."]—Lo, now, how the world is changed! all other kings, even those petty princes whom thou subduedst, are in glory and magnificence each one in his own court.

19. "But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet."]—But thou shalt not be suffered so much as to enjoy thine own grave, but art cast out as a rotten tree that is not worthy to be set in the ground, or as a garment of a man slain by the sword, which is all gashed and soiled with blood, not worth taking up, or as an abominable carcass which no man dares to come near for the ill savour it yieldeth.

21. "Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities."]—O ye avengers of blood, prepare ye an exquisite slaughter, not only for the king of Babylon him-

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self, but for his progeny and posterity: see that ye root them out: let them not live to be great in the world either in possessions of land or building of cities.

23. "I will also make it a possession for the bittern, and pools of water."]—I will turn the low seated Babylon into a standing pool, and make it a possession for bitterns and for otters, instead of men, &c.

25. "That I will break the Assyrian in my land, and upon my mountains tread him under foot:"]—But before this time of the destruction of Babylon, I will overthrow the proud Assyrian in the land of Judah, and will do execution upon him in the mountains of Israel, sending away Sennacherib with a miraculous and shameful defeat, &c.

29. "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent."]—Rejoice not, O thou whole land of Palestine, for that the Jews which formerly subdued thee are now driven out and vanquished; for there is yet more mischief towards thee from those whom thou thinkest to be utterly crushed: if the serpent's egg be broken, as thou weenest, yet a cockatrice, which is more deadly, shall arise out of that cracked shell, and thou shalt be more annoyed by this later brood than thou wert by the former.

30. "And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant."]—And those miserably distressed Jews, the heirs of beggary and sorrow, shall be relieved and dwell quietly; and for thee, O Palestine, I will kill the remainder of thee with famine and the sword of the enemy.

31. "Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times."]—O ye defenced cities, and walled towns of Palestine, howl and lament; and thou whole country mourn, for thou art utterly wasted: there shall come from the north armies of Assyrians, and Jews, which shall begin with a smoke, but end in a fire; they shall come banded together, and no man shall be left at home alone in that day of thy intended destruction.

32. "What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it."]—What reason then shall be given to the world,

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when people shall be inquiring into the cause of this desolation of Palestine? Even this: That the Lord hath had a gracious respect unto Zion, and that he would have his poor despised people to find a sure refuge there, through his mighty protection, from the fury of their enemies.

XV. 1. "The burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;"]—The heavy tidings which God sends by his prophet to Moab: Because the two great cities of Moab, Ar and Kir, are suddenly and unexpectedly surprised and sacked;

2. "He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off."]—Therefore the foolish Moabites are gone up to their high places to weep and complain to their idol Chemosh: they make moan for their other cities also, both those in the heart and in the skirts of the land; and they testify their mourning by shaving of their heads and beards.

4. "And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him."]—Their two other famous cities of Heshbon and Elealeh shall shriek and howl so loud that their noise shall be heard to the utmost confines of the land: even the men of war which should by their courage cheer up others, shall, in a despair of success, cry and lament, and their life shall be but a grief and burden to them, for that they are in a sad expectation of death.

5. "My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction."]—My heart tells me that Moab shall cry out to his cowardly fugitives which run away to the utmost borders of Judah, even as a young heifer of three years old belloweth after her fellows; for they shall follow them over hills and dales from one side of the country unto another, and shall raise a woful hubbub after them.

6. "For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing."]—And the waters that flow through the plains of Moab and the vale of Nimra shall be utterly dried up: the grass shall fail, the hay

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shall be parched up, and there shall be no show of aught but drought and barrenness.

8. "For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim."]—The fearful cries and howlings of the Moabites are universal: no place is free, they fill the whole land and all the obscurest corners thereof.

9. "For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land."]—For the river of Dimon, which runs through Moab, shall, according to the name of it, be bloody with the slaughter of his people: and yet I have a further judgment in store beyond this stain of Dimon; for the man that escapeth from the sword of the enemy in that valley will I give up to be a prey to the wild beasts; the lions shall devour him.

XVI. 1. "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion."]—Yet, Moab, if at last thou shalt relent, there may be a possibility of life and recovery; which if thou desire to hearken unto, send then first according to thy old promise and engagement, that tribute of lambs which thou oughtest to have paid to the king of Judah: send it humbly unto him, even all of you from the utmost bounds of Edom to mount Zion, where his court resideth.

2. "For it shall be, *that,* as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon."]—Else, be sure ye shall be like a wandering bird, whose nest is pulled down, disappointed of your habitations; so as the daughters of Moab, though near to you in blood, shall be glad to seek their lodging in foreign parts.

3. "Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth."]—Go to then, bethink thyself of better courses; do right to all men: be thou harborous and kind to thy brethren of Israel: yielding them as cool a shadow in the midst of the heat of the day as if it were midnight: give shelter and entertainment to their chaste and distressed exiles, and bewray not him that in his wandering seeks to thee for succour.

4. "The spoiler ceaseth, the oppressors are consumed out of the land."]—For God hath put an end to the calamities of his people; there shall be no more spoil, no more oppression of their cruel enemies to waste them.

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5. "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David."]—And in great mercy to his Church shall the throne of the Messiah be established, and he shall sit upon it as a most just governor of his people, even in the place of his type and ancestor David, &c.

6. "*But* his lies *shall* not *be* so."]—But his lying and vain boasting shall deceive him, neither shall they come to any effect.

7. "Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken."]—Therefore one city of Moab shall condole with another, and all shall howl together for the razing down of the prime city, Kir-hareseth: for the razing even of the very foundations thereof shall ye mourn in vain: not one of the inhabitants shall escape; surely they shall be all destroyed.

8. "For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer," &c.]—Yea, not only the chief cities, but the whole region shall be laid waste: the fruitful fields and vineyards of Heshbon and Sibmah, which were famous for their excellent grapes, shall be spoiled by the lords of the heathen; which shall not rest in the vastation of some parts of the land, but shall run over all even to Jazer, which is in the utmost confines, &c.

9. "Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits, &c."]—Therefore shall the Moabite say, I will, with a general lamentation, such as shall be heard from the uttermost skirts of the land, bewail the desolation of the excellent vineyards of Sibmah, &c.; for the joy and acclamations that were wont to be at the gathering of thy summer fruits, and for thy plentiful harvest, is now at an end, and shall be heard no more.

11. "Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh."]—Wherefore my bowels shall in their yearning, through the vehemence of my passion, make a loud noise; and mine inward parts shall be moved for the chief city of Moab, to see the woful desolation thereof.

12. "And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail."]—It shall come to pass, that Moab, finding no relief in the petty idols of his high places, shall

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come to his chief sanctuary, to implore the aid of Chemosh, his god; but he shall not prevail.

14. "Within three years, as the years of an hireling, and the glory of Moab shall be contemned."]—Within three years, which shall be as precisely set and observed as the hireling uses to keep account of the time agreed upon for his service, all the glory of Moab shall be dashed, &c.

XVII. 2. "The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid."]—The cities of Aroer, in the region of Syria, shall be forsaken and turned desolate: nothing shall be seen there but cotes for shepherds, and their flocks, which shall feed in those solitary plains, without fear.

3. "The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts."]—And since Israel and Syria will be joining together against Judah, I will be avenged on them both: Ephraim, which is the prime tribe of Israel, shall lose his strength; and Damascus, the prime city of Syria, shall lose his kingdom; and so shall all Syria: it shall speed like to Israel, which it hath enticed to join in this unjust war.

5. "And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim."]—And it shall be as when the harvestman gathereth close within his arm all those stalks of corn which he can reach, that he may cut them off together; so shall the enemy deal with Israel: he shall cut them off at once; even as a labourer's sickle cuts the ears of corn in the fruitful valley of Rephaim, where they stand thickest together.

6. "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel."]—Yet, as in a field, after the most careful harvestman, there will be some gleanings left; and some grapes, after the gathering of the vintage, may be hid under the leaves; and some olives left upon the out-boughs after the tree is most shaken; so shall it be here with Israel: some few of them shall yet be reserved after the common destruction.

7. "At that day shall a man look to his Maker."]—And this correction shall have so prevailed, that now the remaining Israelites shall look up to their Maker, &c.

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9. "In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation."]—In that day shall the strong cities of the ten tribes be left unpeopled and waste; even as a bough whose olives are shaken off; whose branch yet shall be left still, for the sake of those Israelites which I will reserve.

11. "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow."] —Thou mayest bestow thy best husbandry upon thy plants and upon thy seed, and expect a plentiful increase; but when it shall come to the harvest, thy hopes shall be utterly disappointed, and thou shalt find nothing but cause of sorrow and humiliation.

12. "Woe to the multitude of many people, *which* make a noise like the noise of the seas."]—Woe be to that great and numerous army of the Assyrians and Ethiopians which come up against Jerusalem, whose noise is loud and hideous, like the noise of the sea, &c.

13. "The nations shall rush like the rushing of many waters."] —The several nations which shall be confederate against Judah shall rush like the gushing of many waters.

14. "And behold at eveningtide trouble; *and* before the morning he *is* not."]—Behold, in the evening there is horror and confusion in the host through the slaughter made by the angel of God; and in the morning there is not one left of an hundred fourscore and five thousand men, &c.

XVIII. 1. "Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:"]—Woe to the land of Ethiopia, and that part especially which is comprehended in Egypt, and the maritime coast; whose frequent shipping doth shadow, as it were, other nations with her sails.

2. "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto;" &c.]—That sendeth ambassadors by sea in vessels fit for that purpose, artificially framed of bulrushes, to avoid the danger of that rocky passage; to call together united nations from remote parts to come up against that miserable and spoiled people of the Jews, whose land is overrun and overspread with an inundation of enemies.

3. "All ye inhabitants of the world, and dwellers on the earth,

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see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."]—Let all the inhabitants of the world every where take notice of the Lord's revenge which he will take of the enemies of his people: when he therefore lifts up his ensign on high, and bloweth his trumpet to call his troops to this battle, let all men consider and observe the certain and terrible success.

4. "For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest."]—I will for a time forbear judgment, and be as a mere looker on, acting nothing; but in the mean time I will have an eye to my Church and people, and will be to them as a kindly heat is to the drooping herbs, or as a sweet dew in the scorching heat of harvest.

5. "For afore the harvest, when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches."] —Meanwhile, if their enemies prosper for a time, it shall not always be so; for when their hopes are come to the height, he shall defeat them: immediately before the autumn, when the bud is come to perfection, when the grape is upon the point of ripening, I will cut off their sprigs and boughs with pruning knives, and disappoint all their expectation.

6. "They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."] —The carcasses of their enemies shall be cast out as dung; and shall be a prey both to the fowls of the mountains and the beasts of the field; and lie there rotting, both in the summer and winter, till they be consumed.

7. "In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion."]—In that day, through the mercy of God remembering the miseries of his people, the remaining Jews shall offer themselves to him as an holy, lively, acceptable sacrifice: even that despised and forlorn people of the Jews, that hath undergone all the despites and oppressions of nations, and been overwhelmed with the multitude of enemies, shall devote themselves to the Lord in mount Zion and his holy temple.

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XIX. 1. "Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."] —Behold, the Lord comes with a wonderful swiftness and unresistible power, to be revenged upon Egypt; and the idols of the Egyptians shall be cast down before him, and the hearts of the Egyptians shall be utterly dismayed.

4. "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them."]—And I will give over the Egyptians into the hands of cruel tyrants which shall oppress them, as they have done my people heretofore; both of their own and of the Assyrians, &c.

5. "And the waters shall fail from the sea, and the river shall be wasted and dried up."]—And whereas they trust in the beneficial waters of Nilus, which give them both plenty and protection, behold, their hopes shall deceive them; for those waters shall be intercepted and dried up.

6. "And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither."]—Even their channels shall be quite emptied, and the waters derived into other streams; so as the mud thereof shall be hardened; and the reeds and flags which grew therein shall be quite withered.

7. "The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*."]—That plant which yieldeth the rich commodity of paper, which grows along the brooks; and every other thing which is set or sown by those otherwise fruitful banks, shall now, through extremity of drought, be destroyed and lost.

9. "Moreover they that work in fine flax, and they that weave networks, shall be confounded."]—Moreover, through the failing of Nilus, all those curious and wealthy trades of them, who work in fine flax and weave networks, the matter whereof had wont to be imported by those streams, shall be utterly undone and disappointed.

10. "And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish."]—All they that live upon the benefit of their fishponds and sluices, preserving in these commodious stews those fishes which they take and sell for advantage of gain, shall be now defeated of their trade.

11. "Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto

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Pharaoh, I *am* the son of the wise, the son of ancient kings?"]—Where now are those wise counsellors and great peers of Egypt, that made themselves so sure and safe against all events? I do now, by commision from God, tell them, they are no better than fools; yea, than brutish: to what good issue are their fond brags now come, wherein they suggested unto Pharaoh the glory of his wisdom and of his princely descent?

14. "The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit."]—The Lord, in his justice, hath given them up to a spirit of giddiness and perverseness; justly punishing their pride with the seduction of their leaders, who have caused Egypt to go wrong in all their enterprises; even as a man extremely drunk reeleth and staggereth out of his way.

15. "Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do."]—Nothing shall come to any good effect which the Egyptians shall undertake, from the highest to the lowest: all their attempts shall be unprosperous.

16. "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it."]—In that day shall the Lord daunt the spirits of the Egyptians, so as they shall become weak and fainthearted like women; and this shall be caused through their astonishment and fear of the imminent judgments of God.

18. "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction."]—Yet, even upon Egypt itself will God have mercy and compassion; and shall, of six cities of theirs, preserve five still for himself; which shall be reclaimed from their superstition, and conspire in their holy worship and service with God's people, and swear by no other name but his: only one of them shall be called, A city rejected and destroyed.

19. "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD."]—And the true religion of God shall be established and flourish, in the midst of the land of Egypt; and in the utmost borders thereof shall be monuments of their holy devotion to the LORD.

20. "And he shall send them a saviour, and a great one, and

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he shall deliver them."]—He shall send them a temporal deliverer from their outward oppressions; and at the last a spiritual Saviour and Almighty Redeemer from the ghostly bondage of sin and Satan.

23. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."]—Neither shall this mercy be confined to Egypt alone, but shall extend itself to other nations, no less averse from God than it: both Egypt and Assyria shall have free intercourse with each other, and shall communicate mutually in the same holy profession.

24. "In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land."]—And in that day Israel shall come in as a third nation, to join with them both; so as Israel, Egypt, and Assyria shall be blessed all together, and in each other, with an holy conjunction of mind, in one and the same truth of religion.

XX. 1. "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,)" &c.]—In the year that Tartan, the great Assyrian captain, came unto Ashdod, a Philistine city, when Sargon, or Sennacherib, (for he is called by both names,) the king of Assyria, sent him, &c.

2. "Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot."]—Go, and put off that hairy garment which is about thee, the ordinary habit of a prophet, and put off thy shoe from thy foot; and he did so, walking disrobed and barefoot.

3. "Barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia."]—For a sign and token that, three years after this prophecy, the forces of Egypt and Ethiopia, led by Tirhakah, shall be utterly discomfited, and they stripped of that great power whereof they boasted.

5. "And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory."]—And my people, the Jews, shall be ashamed and confounded in themselves, to think they have been so foolish to put their trust in Ethiopia and Egypt, so impotent protectors.

6. "And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?"]—

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And the inhabitants of this country, which I have sequestered for myself from the rest of the world, shall say, See to what broken reeds we trusted for our deliverance! how vainly have we feared that we could not possibly be safe and escape without them!

XXI. 1. "The burden of the desert of the sea. As whirlwinds in the south pass through, *so* it cometh from the desert, from a terrible land."]—The heavy tidings sent to Chaldea, and especially to Babylon: As those whirlwinds which arise from the south are most furious, so shall this be which shall pass over thee, O Babylon, from the Medes; who, like a violent tempest, shall rush upon thee, and turn thee over.

2. "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease."]—It is a grievous vision to thee, O Chaldea, which is showed unto me concerning thee: wicked men do their kind: the treacherous Syrian dealeth treacherously, and the cruel Babylonian spoileth unmercifully, and shall be dealt with thereafter. Go up, O thou Persian, and besiege Babylon: O Media, do thou join thy forces in this service; I will give no respect to any of the sighs of that oppressing nation, but will give them over to a just destruction.

3. "Therefore are my loins filled with pain: pangs have taken hold upon me."]—I am deeply afflicted in myself, to foresee these grievous judgments, which are coming upon these secure enemies of God's Church, &c.

5. "Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield."]—Proud and secure Babylon says, Furnish the tables with all delicates: let us feast ourselves merrily: dispose of our watches, to make sure of a seasonable notice and prevention of any enemy: eat, drink; but, in the meantime, arise, O ye princes of Media and Persia, and make your armour and munition ready.

6. "For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth."]—Thus saith the Lord, These things which I bid thee denounce against Babylon are yet afar off; Go, therefore, and set a watchman upon an high tower, and let him declare to thee what he seeth.

7. "And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:"]—And he saw far off, and first discerned a

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chariot: then he descried a couple of horsemen and a chariot drawn by asses, and another drawn by camels; as a lively representation of those enemies and those means whereby the Babylonian should be overthrown by Cyrus the king of Persia, &c.

8. "And he cried, A lion" (as it is in the margin): "My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:"]—And he cried with a strong voice like a lion, My Lord, as thou hast appointed me, so am I careful to keep my station in this watchtower continually, both night and day, to observe what it shall please thee to represent unto me:

9. "And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen."]—And behold, while I am speaking, here cometh a chariot, &c. the interpretation of which vision is withal given to me by the hands of these enemies, Babylon is sacked and destroyed, &c.

10. "O my threshing, and the corn of my floor," &c.]—O how the mighty arm of the Lord will thresh Babylon, as the corn is threshed in the floor: that which, &c.

11. "The burden of Dumah. He called to me out of Seir, Watchman, what of the night? Watchman, what of the night?"] —The children of Edom called to me out of mount Seir, as scoffingly desiring to know what I had to say against them, Watchman, what news canst thou tell us of those calamities which have been threatened against us? Men have talked of a night that is coming upon us; what sayest thou to it?

12. "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye; return, come."]—The watchman said, Ye please yourselves in the hope of a fair morning, but know also that there is night coming, which shall bring much sorrow and confusion with it; but if ye have a desire of your own safety, return to your God, inquire after him, and submit yourselves humbly unto him.

13. "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim."]—Ye shall be glad to hide yourselves in the desolate forests of Arabia, for fear of Sennacherib, O ye travellers of Dedanim.

14. "The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled."]—The inhabitants of the land of Tema, in desert Arabia, pitying their chased neighbours, brought water to their thirsty

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companies, and bread to relieve their hunger, in that forced and sudden flight.

16. "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail."]—Within a year, in the strictest account, even such as the hireling keeps for the stint of his work and bondage, even within that precise space, shall all the glory of Arabia fail.

17. "And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished."]—Their archers, and those other strong and mighty Aarabians, shall be cut off.

XXII. 1. "The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?"]—The sad tidings sent to Judea: The region which, though low in site, yet is advanced and dignified with the manifold visions of God, and revelations of him and his will; what is the matter with you, O ye men of Jerusalem, that you are run up, for shelter and fear, to the tops of your houses?

2. "Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle."]—Thou, O Jerusalem, that art so full of people and full of noise, a populous and jolly city, how is it that thy citizens are so base that they do not stand it out in fight; neither are dead by the sword, but with fear rather?

3. "All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far."]—The rulers of Judea fled hither to thee altogether as to a sure fortress; and now they are all taken by the enemy: they are all chained together as captives, which fled from the remotest parts for safeguard unto thee.

4. "Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people."]—I know how little extremity of sorrow becomes the face of a prophet; look not on me therefore while I weep bitterly; neither let any man go about to comfort me, for I am resolved to mourn deeply for the spoiling of Jerusalem.

5. "And of crying to the mountains."]—A day of flying to the mountains for an escape; not without bitter lamentation, and fear of being found.

6. "And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield."]—The men of Persia

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bare the quiver, that their archers might second and guard the chariots and horsemen; and those of Media addressed their target for a present defence.

8. "And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest."]—And here one discovered the closely-reserved magazines of Judea; and thou, on the other side, wert glad to run for munition to that common armoury in that house which Solomon built in the forest of Lebanon: all shall be glad to bustle into arms for their defence.

9. "Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool."]—Ye were glad to survey diligently the breaches of the walls of the inner citadel, to make them up, how many soever; and dammed in the waters of the lower pool for the necessary use of the besieged.

11. "Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago."]—Ye have made good provisions both for your water and for your fortifications of the city; but in the mean time ye have not looked up to the hand of the Almighty, who hath made all these creatures, and can either curse them or use them to your comfort and defence.

13. "Let us eat and drink; for to morrow we shall die."]—It was the careless and desperate resolution of too many amongst you; what do we make spare of these provisions? Let us feed, and drink liberally. Our time is but short; let us spend it merrily: sorrow will come too soon; to morrow we shall die.

15. "Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*,"]—Go, get thee to this perfidious officer, even to Shebna, who, though a foreigner in blood and false in heart, yet hath command in the house of Hezekiah, and say,

16. "What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?"]—What dost thou, being a stranger here, go about to build thee a stately tomb in Jerusalem; as if thou wert some great prince, and wouldest leave some worthy monument of thy undeserving name to all perpetuity of times?

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18. "And there the chariots of thy glory *shall be* the shame of thy lord's house."]—Those chariots, which thine ambition had prepared for thy glory and greatness, shall be the shame and reproach of Hezekiah amongst foreigners, for that he entertained so wicked and unworthy an officer.

22. "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open."]—I will put into his hand, as a faithful officer, the whole administration of the court; and will trust him with the managing of the weighty affairs of the kingdom under his sovereign: if he command, none shall forbid; and if he forbid, none shall obtain.

23. "And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house."]—And I will set him firm and sure in this place of authority, so as he shall no more be removed than a nail that is driven up to the head; and he shall be an honour both to the royal throne which he shall attend, and to his father's house.

24. "And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."]—Upon him shall depend all the glory of his father's house, both for the present and for the future; and his government shall be so just, that all affairs, both great and small, of the king's household or the commonwealth, shall be devolved upon his fidelity.

25. "In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall."]—In that day shall the present steward, Shebna, who seemed sure enough established in his place, be removed, and put out of office.

XXIII. 1. "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them."]—The heavy tidings sent to Tyre; that famous and rich city of Tyre shall be laid waste; howl, therefore, and lament, O all ye seafaring men which had wont to make your traffick there; for now there is no harbour for you any more: they shall hear of this fearful news from the Grecians and other western nations, whose help shall be used by Nebuchadnezzar in this war.

2. "Ye inhabitants of the isle; thou whom the merchants of

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Zidon, that pass over the sea, have replenished."]—Ye inhabitants of Tyre and the neighbouring isles, which have had so rich trading with the Zidonian merchants, may now sit still at home: there shall be no more work for you.

3. "And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations."]—And by the commodity of the sea on which it stands, the flax that grows in Sihor, and all other the profits that are brought down by the waters of Nilus, have been, as it were, a constant revenue to it; and it hath been the universal staple of trade for all nations.

4. "Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins."] —And thou, the famous port of Zidon near adjoining, be thou also out of countenance; for the sea, over which Tyre hath wont to rule, hath now disclaimed all benefit of trade and intercourse; and hath professed a barrenness of all further profits, and a cessation of navigation hereafter, whether for the increase of wealth, or for the multiplying of colonies deduced thence.

5. "As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre."]—As these bordering nations were troubled at the news of Egypt's overthrow, so they shall be extremely afflicted at the like report concerning Tyre.

6. "Pass ye over to Tarshish; howl, ye inhabitants of the isle," &c.]—All ye inhabitants and neighbour merchants, now turn your trade another way; pass over to Cilicia, and there fix your traffick, &c.

7. "*Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn."]—Is this the glorious and jocund city that was wont so to boast of her antiquity above all others, as founded by the ancient Phenicians, beyond the memory of records? now she shall be pulled low enough, for her own feet shall carry her afar off into captivity and exile.

8. "Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes," &c.?]—Say then, in whose power was it, or can it be, to bring this desolation upon the mighty and rich state of Tyre; that royal city, whose merchants are as wealthy as the princes of other countries, &c.

10. "Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength."]—Pass away through thine

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own land into captivity, O thou renowned daughter of the sea, as swiftly as an headlong river through his channel: there is no more strength in thee to hold out or subsist any longer.

12. "Pass over to Chittim; there also shalt thou have no rest."]—Get thee for shelter to Cilicia, or to Greece; but there thou shalt have no rest.

13. "Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin."]—Behold the Chaldeans and Assyrians: they shall be thy destroyers; neither think thou strange of this, O Tyre; for consider well, the Chaldees were no people of note till the Assyrians raised them up from a wild unsettled course of life in the wilderness; yet now these Chaldees shall be employed for to overthrow the Assyrians: how much more shall both of them be able to overthrow thee!

15. "That Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."]—Tyre shall lie waste and remain in bondage, according to the just number of years of the captivity of my people, even for the space of seventy years; according to the utmost extent of the life and reign of any one king in common account; and after that seventy years expired, Tyre shall begin to draw customers to her by her plausible allurements, even as a beautiful harlot enticeth her lovers by the voice of her singing.

So verse 16.

17. "She shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."]—She shall return to her wonted trading, and shall exercise her deceitful and meretricious traffick with all the nations of the world; enriching herself by the uttering of those adulterated commodities which she shall put off to all other kingdoms.

18. "And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing."]—But at last both Tyre itself and her merchandise and trade shall be sincerely consecrated unto the Lord: she shall not covetously scrape together and lay up treasure for the enriching of herself, but shall distribute it rather, and lay it forth for the benefit and behoof of God's saints.

XXIV. 1. "Behold, the LORD maketh the earth empty, and

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maketh it waste," &c.]—Behold, the Lord will bring great judgments and fearful desolation upon all the regions round about, &c.

2. "And it shall be, as with the people, so with the priest," &c.]—All shall fare alike from the hand of God, for they shall be swept away at once, as well the people as the priest; &c.

10. "The city of confusion is broken down: every house is shut up," &c.]—And as other nations about shall be thus plagued, so even Jerusalem itself shall be broken down and laid in confused heaps, &c.

13. "*There shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done."]—Yet there shall be reserved a small number, on whom I will have mercy; as some few olives that are left upon the tree after the shaking thereof, and some few grapes left growing after the vintage.

14. "They shall cry aloud from the sea."]—They shall sound forth their thankful acknowledgments of God's mercy, and the professions of their holy confidence in him, even from remote countries.

16. "From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."]—Even from the Gentiles in all parts of the world have we heard songs of rejoicing, and praises given to the righteous and merciful God. But yet I felt within me a sensible apprehension of the secret complaints of God's Church; in the sense whereof I could not but cry out, Woe is me! I am even consumed with sorrow, to see the miscarriage of men; to see the bosom-enemies of the Church treacherously conspiring against her.

17. "Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth."]—O ye inhabitants of the earth, there are unavoidable judgments prepared for you: ye shall be sure not to escape the hand of God: he will certainly meet with you; and if you can eschew one plague, yet ye shall be sure to fall into another.

So verse 18.

18. "For the windows from on high are open, and the foundations of the earth do shake."]—For be ye assured that the Lord will arm heaven and earth against you; neither shall any place be able to secure you from his judgments.

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20. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."]—I will testify my wrath by fearful earthquakes; whereby the earth shall be so moved as that it shall totter and reel on all sides, like a drunken man: and so will I revenge the sins of the inhabitants thereof upon them, as that they shall be pressed down under the weight thereof, and not be able to rise any more.

21. "And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth."]—And it shall come to pass in that day, that the Lord shall not forbear to punish the greatest potentates of the earth, as well as the meanest of their subjects: all shall taste alike of his wrath.

22. "And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."]—They shall be all shut up in one common destruction reserved for the just revenge of God; but yet, after the patient enduring of many calamities, shall God, in his great mercy, condescend to have compassion on the remnant of them.

23. "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."]—Then the Lord shall be pleased to erect such a glorious government in mount Zion and in Jerusalem, as that it shall put down the glory and brightness of the sun and moon in the heavens; it shall outshine those bright and lightsome planets, when the Messiah shall reign with power and majesty in his Church, before his holy and eminent ministers.

XXV. 2. "For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built."]—O God, this is thy just and mighty work: thou canst and dost demolish great and strong cities at pleasure: thou hast made goodly palaces to be the lodgings of strangers; and those piles again hast thou ruined, never to be repaired.

4. "When the blast of the terrible ones *is* as a storm *against* the wall."]—Thou art a sure refuge for the poor oppressed, when the blast of fierce and terrible tyrants beats upon them furiously as a storm beats against a wall.

5. "Thou shalt bring down the noise of strangers, as the heat in

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a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low."]—Thou shalt abate the rage of violent enemies: if their fury be as some scorching heat in a dry soil, thy mercy shall be as the shadow of a comfortable cloud to refresh them; so as those that made account to triumph and tyrannize over thy Church shall be confounded.

6. "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."]—And in this mountain, the figure of the Church, shall the Lord of hosts make a gracious and blessed feast to both Jews and Gentiles, in which he shall feed them with all spiritual delicates, whereby they shall be nourished to everlasting life.

7. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."]—And he will, by that Gospel which shall go forth from his mountain of Zion, remove all that veil of ignorance which is cast over the faces of all people; so as they shall clearly see the great and wonderful mysteries of salvation.

8. "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*."]—And the life that he will give to his chosen shall be a glorious and perpetual one; such a one as shall triumph over death and alteration; in the issue whereof all causes of mourning and all pretences of reproach, which are wont to be cast upon God's people, shall be utterly and fully removed.

10. "For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill."]—For God shall settle his abode in his Church for ever; and shall tread down all the most malicious enemies thereof, even as straw is trodden in the dunghill to make compost for the earth.

11. "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim."]—And he shall stretch forth his hand against them for their destruction to enwrap them in his judgments, even as, &c.

12. "And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust."]—And the strong fortress of that high fort of thine, O Moab,

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wherein thou didst so much pride thyself, as impregnable, shall he bring down and lay level with the dust.

XXVI. 1. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks."]—In the day of the return from captivity shall my people sing in the land of Judah, where they are replanted, this song; We have now a strong city: Jerusalem is abundantly fortified: the protection and safeguard of the Lord shall be and are the walls and bulwarks thereof.

2. "Open ye the gates, that the righteous nation which keepeth the truth may enter in."]—Jerusalem hath been lewdly inhabited; but now, after the gates thereof have been so long broken down and are reedified, they shall be set open to receive righteous, inoffensive, and conscionable inhabitants.

3. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"]—O God, thou wilt continue true peace and happiness to that man whose heart is fastened upon thee, &c.

9. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early."]—There is no time that I have held unseasonable to think of thee, and to long for thee: even in the night season, when others sleep, hath my soul been taken up with thee, &c.

10. "Let favour be showed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly."]—Howsoever it pleaseth the longsuffering and merciful God to show favour to the wicked, in forbearing them, in provoking them with benefits, yet will they not be reclaimed and amended; but in the holiest place, and notwithstanding the most powerful means, will they practise lewdness, &c.

11. "Yea, the fire of thine enemies shall devour them."]—Yea, that fire of thy wrath which thou reservest for thine enemies shall devour them.

12. "LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us."]—Lord, thou wilt work out our peace and felicity, and wilt accordingly continue it to us; for thou also hast done great things for us, and hast brought about all our affairs.

13. "O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name."]—O Lord, we, who had not the grace to submit ourselves

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wholly to thy governance, have been justly given over to the tyranny of wicked rulers, who have exacted sinful obedience from us; but we will stick close unto thee alone, and through thy gracious aid will hold firm to thy truth, and yield to no other religion but that which thou hast prescribed us.

14. "*They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them."]—They, even our enemies, are dead without hope of reviving again: so are they brought down by thy hand, that they shall never be restored, &c.

18. "We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."]—Alas! it was not in our power to work any deliverance for ourselves upon earth, neither was it in our power to defeat the force of our enemies and to discomfit them.

19. "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead."]—But it was thou, O Lord, that hast wrought it for us: thou then in mercy saidst, Be of good comfort; those whom thou gavest up for dead men shall yet be revived; yea, those that sleep in the dust yet shall one day arise and live: with this body of mine, which I shall ere long lay down, shall they arise from their graves. Awake therefore and rejoice, O ye my faithful ones, who are now resolved to the very dust of the earth, for ye shall be happily restored: as ye see the herbs which in winter lay as dead, by the sweet dews of the spring are revived, so shall it be with you; ye shall then spring up gloriously, the earth cannot hold you from your happy resurrection.

20. "Hide thyself as it were for a little moment, until the indignation be overpast."]—Betake thyself to a sure confidence in mine assured mercy and protection, and retire thyself a little till I have executed mine indignation upon thine enemies.

21. "For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity:"]—For the Lord from heaven, his dwellingplace, manifesteth his power and justice in executing judgments upon the inhabitants of the earth.

XXVII. 1. "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent," &c.]—In that day, the Lord, by his mighty power, shall execute his due

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vengeance upon Satan, that old and subtle serpent, and all his complices, the kings of Egypt, and those other malignant enemies of his Church.

2. "In that day sing ye unto her, A vineyard of red wine."]—In that day sing ye unto her, My Church is as a vineyard of the most rich and precious wine.

4. "Fury *is* not in me: who would set the briars *and* thorns against me in battle? I would go through them, I would burn them together."]—Howsoever I am provoked, yet I am patient, and give not way to a just fury: O that I had to do rather with thorns and briars than with my vineyard: I would soon make an end with them and burn them at once.

5. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me."]—But, for mine own Israel, if, as he doth, he know my omnipotence, and how easily I can revenge myself, and thereupon be desirous to humble himself, and make peace with me, let him make peace with me; I am ready to accept it.

6. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."]—And though the Lord might justly pull up the house of Jacob by the roots, that it might never sprout again, yet he, remembering his mercy, shall only so lop the posterity of Israel that they shall blossom and bud forth again, and fill the world with their increase.

7. "Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?"]—Hath not God put a difference betwixt his correcting of them and his punishing their enemies? or hath he destroyed them in the same manner that he hath destroyed those whom he intends utterly to root out?

8. "In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind."]—When this house of Jacob then shooteth forth, thou wilt not deal in rigour with it: if it bear not as it should, thou wilt not cut it up by the roots: and if thy cold and pinching wind blow upon this herb so that it withers the leaf, yet thou wilt so call in those bitter blasts that they shall not utterly nip that plant of thine and bereave it of life.

9. "By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all

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the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up."]—It is only God's intention, that by these afflictions the iniquity of his people may be purged away: this is all the fruit he expects of his fatherly chastisements, to take away their sins; and, namely, their idolatry; which they shall so detest, that they shall make all the stones of their idolatrous altars as chalkstones beaten to powder; and shall cut down and deface the groves and images which had formerly deluded and bewitched them.

10. "Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof."]—Yet, though God will at last show his mercy for all this, in the mean time Jerusalem shall be desolate, and the habitation forsaken and left like a wilderness; the beasts shall feed and lodge there, as in a waste ground; and the grass and bushes shall grow so rank there, that the beasts shall only crop the tops thereof.

11. "When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding:"]—And when the boughs so browsed on shall wither, they shall be broken down; the very women shall burn them; this must be done; for it is an ignorant and disobedient people; so as for the time God will be very severe against them, &c.

12. "And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gatherd one by one, O ye children of Israel."]—And it shall come to pass in that day, that since the house of Jacob is now as a little corn left in a chaff heap, the Lord in his threshingfloor shall beat off all the dross from that grain of his, and shall call them home both from the channel of Euphrates and from the streams of Nilus, out of Assyria and Egypt; and ye shall be gathered, though not all at once, yet one by one, O ye children of Israel.

So verse 13.

XXVIII. 1. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!"]—Woe to the ten tribes of Israel, which are both puffed up with pride and grown to a shameful excess of surfeiting and drunkenness; whose garlands upon their heads, withering in the banquets while they are worn, are a just resemblance of their fading glory

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and beauty, who are the intemperate lords of those rich and plentiful valleys of Israel!

2. "Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail."]—Behold, the Lord hath a mighty and strong Assyrian in store, which shall come upon them like a tempest of hail, &c.

3. "The crown of pride, the drunkards of Ephraim, shall be trodden under feet:"]—Those proud garlands of the drunken Israelites shall be cast to the ground, and trampled under feet:

4. "And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer;"]—The rich crop which crowneth the fat and fertile valleys of Israel shall be suddenly destroyed; yea, shall be snatched up before it can have leisure to ripen, &c.

5. "In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people."]—But as for the tribe of Judah, in that day shall the Lord of hosts be as a crown of glory to it, and as a flourishing and beautiful garland to this residue of his people:

6. "And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."]—He shall give true judgment and discerning to the judge, and true valour and courage to the soldier that beats back the enemy, and assails him in his own gate.

7. "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment."]—But yet even they also, for a great part of them, have given themselves unto drunkenness, and have been miscarried through wine; not the baser sort only, but even the priest and the prophet, which should have been examples of holiness and sobriety, &c. So as they have failed, not only in their other carriages and actions, but in those very visions which they have received from God, and in those sentences of judgment which they should have given from God.

9. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts."]—To what purpose do we cast away instruction upon an incorrigible people? It is all one, as if God

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should direct his precepts and counsels to a child new weaned from the breast; so uncapable are they of wholesome doctrine.

10. "For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:"]—To them, as unto new weaned children, there must be both leisure and assiduity in teaching, one precept upon another, one rule after another: first they must be taught to know their letters, then to spell them: by little at once must they be taught all that is put into them.

11. "For with stammering lips and another tongue will he speak to this people."]—So is God forced to deal with this people: he is fain to frame himself to speak unto them as unto children, in a stammering and unperfect language, such as they can be able to pronounce.

12. "To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."]—For in his own language they would not hear him; when God said, Lo where you may find true rest, and peace to your own hearts, and ability to comfort others: yet they would not understand him.

13. "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken."]—But since the word of the Lord, which was delivered to them, one precept upon another, one rule after another, by a little at once with all assiduity and leisure, prevailed not with them to their instruction, it shall be of force to obdure them, and an occasion of their fall and further judgment.

15. "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:"]—Because ye have vainly promised safety and impunity to yourselves, notwithstanding all the judgments threatened against your sins; and have taken the more liberty to your lewdness hereupon, as if ye were at a fee with death and hell, and had said, When the fierce judgments of God shall come upon others, we shall escape well enough, for the very lies we have made shall secure us, and our falsehood shall hide us from vengeance:

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16. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."]—Therefore, thus saith the Lord, What I have said, I will perform; and, behold, for this purpose I have appointed my Son, the true Messiah, to be the foundation; to be the sure and precious corner stone of the everlasting fabric of my Church, in whom all my promises and judgments shall be fulfilled: he that believes shall rest himself contented with this all-sufficient means of his comfort and salvation; and shall not either hasten to look out for other helps, nor be ashamed of trusting to this.

17. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies."]—And upon this foundation, and this corner stone, will I raise the structure of my Church; which shall be built up in judgment and righteousness, with wisdom and integrity: as for those wicked hypocrites that lurk under the false name and pretence thereof, the just judgments of God shall sweep them away, &c.

18. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."]—And as for that false security wherewith ye fond hypocrites pleased yourselves, as vainly boasting of a covenant made betwixt you and death and hell, so as these judgments should not either come near, or not hurt you, ye shall find that it shall not hold; but that contrarily, when the vengeance of God shall seize upon you, ye shall be utterly overwhelmed with it.

19. "From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report."]—After the time that the judgment is once begun, it shall continue without intermission, morning and evening, night and day; and it shall be no small part of affliction but to hear and understand the report of those calamities.

20. "For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it.*"]—These wicked ones shall have small ease during the continuance of their lewdness; they shall be as a man that lies upon a bed too short and strait for him; or that in a cold night is allowed a narrow coverlid only, that will not reach to

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wrap him over: so deficient and unsatisfying shall be all the comforts of the wicked.

21. "For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."]—For the Lord will rise up and show his power against these wicked men, as he did against the Philistines in Baal Perazim; as he did against the Amorites in the valley of Gibeon; that he may glorify himself by doing some strange and marvellous execution upon them.

22. "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth."]—Do not therefore mock at these fearful denunciations of God's wrath, lest your stubborn struggling against the just proceedings of God entangle you so much more, and make your bands more close and pinching; for, certainly, God hath revealed to me his certain determination to bring a fearful vastation upon the whole earth, which hath so grievously corrupted her ways.

24. "Doth the plowman plow all day to sow? doth he open and break the clods of his ground?"]—Do ye not know that God hath his seasons and opportunities for all his proceedings with men? He is not always taken up with one act. Doth the plowman spend his time altogether in plowing the ground to prepare it for seed? doth he ever labour in breaking the clods?

25. "When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat?"]—Hath he not other work to do after this? When he hath laid the earth smooth and level, doth he not cast the several seeds and grains into the bosom of the earth, in their meet seasons, &c.

27. "For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."]—When he hath done that, and hath brought these several kinds of grain into the barn, he doth not thresh them out all after one fashion; for the fitches are not beaten out with the ordinary instrument of threshing, nor is the cummin crushed out with the cartwheel; but lesser force will shake out these seeds, even a staff or a rod.

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28. "Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen."]—But that corn, that is for bread, is bruised out with more force by the strength of the flail or wheel; because he will not ever be working upon it to fetch it out of the husks wherein it lies, by those violent means which are used to this purpose.

29. "This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working."]—Since the Lord of hosts hath given this wit and understanding to plain men, for the managing of their affairs, in due times and fit ways; how much more shall He, who is infinite in wisdom, contrive his own works, both of mercy and judgment, with men!

XXIX. 1. "Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices."]—Woe to the temple of Jerusalem, and thee, O altar; yea, to that whole city of David! let the destruction be a little deferred from one year to another; and in the mean time do ye fearlessly kill and offer your sacrifices, as if ye expected no danger.

2. "Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel."]—Yet in my appointed time I will distress the altar and temple; and there shall be heaviness and sorrow; and the whole city shall be to me as an altar imbrued with blood.

4. "And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."]—And thou shalt speak hollowly and faintly, out of the low estate of humiliation into which thou shalt be cast: thou, that hadst wont to speak big and loftily, now, so shall thy voice be changed, that it shall sound weakly and hollowly, as one that hath a familiar, and speaks inwardly; or as if it came like some soft whispering sound out of the crannies of the earth.

5. "Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly."]—Moreover, those hired forces of strangers, to which thou trustest, shall be dispersed, as small dust with the wind: and those powerful and fierce warriors, whereof thou boastest, shall be as chaff blown away in an instant, suddenly.

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6. "Thou shalt be visited of the LORD of hosts with thunder and with earthquake."]—For God himself, who is the Lord of hosts, shall take upon him the execution of these judgments upon thee, and shall testify his displeasure by thunders and earthquakes, &c.

7. "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision."]—And the multitude of these nations that fight against the altar, temple, city of Jerusalem, and that distress her, shall come upon her in respect of her deep security, as some fearful dream upon a sleeping man.

8. "It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."]—And whereas the Jews vainly pleased themselves with a false hope of deliverance from their enemies, and raising of their siege, they shall be no less disappointed than an hungry man that dreams of meat, and seems to himself to eat, but when he awakes he finds that his stomach is still empty, &c.; so shall it be with the conceit of defeating the multitude of nations that fight against mount Zion.

9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."]—Fix yourselves upon the thoughts of these judgments, and wonder; yea, cry out, cry aloud in the sense of this wrath: but, alas! why do I thus speak unto them? they are grown senseless and stupid; they are drunken, not so much with wine, as with their false security and giddy imaginations, &c.

10. "For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."]—For the Lord in his justice, for a punishment of your idolatries and excess, hath given you up to a secure insensibleness; shutting up the eyes of your mind, that you should not see your fearful condition; and that, not of the meaner sort only, but of your very prophets and rulers, who should be the common seers for the rest.

13. "And their fear toward me is taught by the precept of men."]—Their religion and devotion is such, not as God hath

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prescribed unto them, but such as they have received from the unwarranted precepts of superstitious men.

14. "For the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid."]—Their wise men and their learned teachers shall be besotted, so as they shall not be able either to see the truth or to deliver it unto others.

15. "Woe unto them that seek deep to hide their counsel from the LORD."]—Woe to those hypocritical contemners of God, which think themselves so cunning that they can elude either the knowledge or proceedings of God, &c.

16. "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not?"]—Surely these plots and devices that you have for the turning of things upside down, and working them to your own purposes, are no less in my hand to overrule, than the clay is in the hand of the potter: is it for you to take upon you the contriving of the events of things? is not this work proper only to me? shall the work say of him that made it, He made me not? &c.

17. "*Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"]—However your secure hearts may suggest to you, it shall be very shortly that I will make these strange alterations in the world: woody forests shall be turned into fruitful and plain fields; and those fields which were lately fruitful shall become a wild desert forest.

18. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."]—But, notwithstanding these judgments, I will be gracious to mine own remnant; and will open their ears, that they may hear, and enlighten their eyes, that they may see the things belonging to their peace.

21. "That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."]—Those cruel men, that are ready to take the utmost advantage against a man for but a word speaking; and lay twigs and snares to catch the prophet which openly reproves sin; and disgrace the upright and conscionable causelessly.

24. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."]— They that

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before carelessly mocked at the prediction of these denounced evils shall now come to understand the truth of them.

XXX. 1. "Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:"]—Woe to these rebellious Jews, saith the Lord, that will be consulting with flesh and blood in their affairs; and hiding their plots, as if they could keep them from mine eyes; and seeking other protections than my Spirit hath suggested unto them; they do herein but add one sin to another.

2. "That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh,"]—That, without ever asking counsel of me, go to crave aid and succour of the Egyptians, and make account to strengthen themselves with the forces of Pharaoh, &c.

4. "For his princes were at Zoan, and his ambassadors came to Hanes."]—For no mean men, but the very princes of Judah were sent as ambassadors to the farthest parts of Egypt to treat with them upon this business.

5. "They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach."]—But the end of that ambassage is but shame and disappointment; for it will appear, that those Egyptians shall not be able to help them, yea, that their assistance shall turn to a reproach and disadvantage unto them.

6. The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*."]—The sad tidings that are sent to the men of Judah, under the name of those beasts which shall be sent by them with presents into Egypt; even into Egypt, which hath been of old a land of trouble and anguish to Israel; from whence ravenous and venomous beasts have wont too frequently to annoy and endanger all passengers; yet thither will the men of Judah needs carry their rich gifts, upon the backs of asses and the bunches of camels, to fee a people that cannot, that shall not avail them.

7. "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still."]—The Egyptians' help shall be utterly in vain; and there-

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fore have I earnestly warned and admonished the people of Judah, that their best strength had been in sitting still, and trusting to their God, without the employment of these untrusty assistants.

10. "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits."]—Prophesy to us those news that may please us; and tell us plausible tidings, how false and deceitful soever.

11. "Cause the Holy One of Israel to cease from before us."]—Let not the Holy One of Israel trouble us any more with these harsh and unwelcome prophecies.

13. "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."]—Your state shall be, for this iniquity of yours, like to the case of a riven wall, whereof one part is ready to fall from the other; which buncheth out in the rupture thereof, as continually threatening a certain ruin that shall come suddenly upon it, and in the fall a breaking in pieces.

14. "And he shall break it as the breaking of the potters' vessel that is broken in pieces."]—Thus are ye, and thus shall ye be: yea, he shall yet break you into smaller sherds; even like to the sherds of a broken pitcher, &c.

15. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."]—Thus saith the Lord; Did not I tell you that your safest and surest way was to call back your messengers from Egypt, and to rest quietly and confidently upon the assured protection of your God? yet ye would not do so; but would needs follow your own projects.

16. "But ye said, No; for we will flee upon horses; therefore shall ye flee."]—No, said ye; we will send speedy messengers to our neighbour princes, and will trust to their aid; therefore shall ye make as much haste to flee before your enemies, &c.

18. "For the Lord *is* a God of judgment."]—For the Lord is a God, full of merciful moderation in the proceedings of his judgments, &c.

20. "Thine eyes shall see thy teachers."]—Thou shalt enjoy the presence of thy priests and prophets:

21. "And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it."]—And God shall bless thee with pure and wholesome doctrine; directing thee in the way of truth

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and holiness; saying to thee, upon all occasions of thy doubts or temptations, This is the way, walk in it, &c.

22. "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold."]—Thou shalt then, in an holy indignation conceived against thy former idolatry, defile and deface all the ornaments and appurtenances of thy late images of silver and gold, &c.

23. "Then shall he give the rain of thy seed, that thou shalt sow the ground withal."]—Upon which act of detestation of that idolatry, God shall bless thee with a sensible benediction: he shall give sweet and seasonable rain to that seed thou hast sown, &c.

24. "Shall eat clean provender, which hath been winnowed with the shovel and with the fan."]—Thy very cattle shall be full fed, even with well fanned and pure grain, &c.

25. "And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall."]—Even upon the dry and barren hills which are wont to be parched with a droughty heat shall springs of living waters break forth, which shall flow forth into clear and plentiful rivers: so will God have this land of his to be richly refreshed, even then, when the towers of their enemies shall be ruined and demolished.

26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."]—And so glorious shall that restitution of the Church be, as that the estate thereof shall be seven times more bright and beautiful than it was before; and whereas, formerly, God gave illuminations to men in a weak imperfect degree, like to the light of the moon, now he shall give them clear and perfect, like the sun; and if any were clearly enlightened before, now they shall be raised to an height of knowledge sevenfold more: and this shall be in the days of that blessed Gospel of peace, wherein God will bind up and heal the wounds of his afflicted ones.

27. "Behold, the name of the LORD cometh from far, burning *with* his anger."]—In the mean time, behold the power of the Lord shall manifest itself in grievous judgments upon the Assyrians, and those other banded enemies of his church; so as they shall see and feel him coming against them in a terrible manner burning with anger, &c.

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28. "To sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err."] —To sift the nations with that sieve which shall descry their vanity, and cause their utter dispersion; and that bridle of correction, which is wont in the mouth of tractable creatures to guide them and keep them in order, shall, in his judgment upon these stubborn enemies, be an occasion of their erring out of the way.

29. "As when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel."]—As when a man goes with holy triumph and melodious exultation up to the temple of God in an holy solemnity.

30. "And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm."]—And the Lord shall let the world see that this revenge upon the Assyrians is his own work; which he shall declare, both by his fearful thunders out of heaven, as also by that dreadful execution which his powerful arm shall perform amongst them, &c.

31. "*Which* smote with a rod."]—Which was a cruel scourge unto other nations.

32. "And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it."]—So shall the Lord smite him again, and smite him soundly and deep, so as the prints of his staff shall be seen upon him; and wheresoever the Lord shall lay this heavy hand upon him, the judgment shall be entertained with the joy and acclamation of all his oppressed neighbours as a benefit to themselves; and in all his terrifying battles, will the Lord, with his staff of vengeance, fight against him.

33. "For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it."]—For God, from the foundations of the world, hath ordained a place and state of torment for his wicked and reprobate enemies; yea, for the proud king of Assyria, and all those cruel tyrants which do here oppress his Church, hath God prepared a woful and inconceivably dreadful damnation in hell fire; which is poorly represented in that hideous valley of Benhinnom, wherein, with much shrieking and horror, the bodies of men are consumed in the fire; but, alas! what is that flame to this unquenchable one, which is kindled by the breath of the

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Lord, as with streams of brimstone; and therefore never can go out, never can be abated?

XXXI. 2. "Yet he also *is* wise, and will bring evil, and will not call back his words."]—Yet they shall find that, though they vainly hoped to hide their counsels from the Lord, they shall have to do with a God wiser than themselves; who will resolutely bring evil upon them, and not retract it, &c.

4. "So shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof."]—The Lord will no more forbear to fight for Zion against the Assyrian, than a lion will forbear his prey for the voice of a shepherd.

5. "As birds flying, so will the LORD of hosts defend Jerusalem."]—Yea, as we see some fowls, in a care to preserve their young, fly about the head of him that is climbing up to scale their nest, so careful is the Lord to defend his Jerusalem, &c.

8. "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him."]—The Assyrian shall fall by the sword, not of a mighty man, but of a mighty angel; and the sword, not of a mean man, but of a spiritual executioner, shall devour him, &c.

9. "And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem."]—And Sennacherib shall pass over to Nineveh his strong hold for fear, and with shame; and his princes and captains shall be afraid to gather any more under his ensign, saith God, who, dwelling in his temple at Jerusalem, sends forth from thence his just vengeance upon his enemies.

XXXII. 1. "Behold, a king shall reign in righteousness, and princes shall rule in judgment."]—Behold the Messiah, the true king of his Church, shall reign in righteousness; and those who shall have the administration thereof under him shall rule in due equity and moderation.

2. "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."]—And that man, God and man, shall be a sure refuge to his elect in all their distresses and calamities; and shall be a gracious refreshing to them, even as a clear river in a dry wilderness is to the thirsty traveller, or as the shadow of a great rock in a hot scorching season and climate is to the weary passenger.

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5. "The vile person shall be no more called liberal, nor the churl said *to be* bountiful."]—There shall be so right a discerning of all things, that virtues shall not pass for vices, nor vices be mistaken for virtues; but men shall be esteemed as they are.

9. "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."]—Rise up, ye nice and dainty dames of Judah and Jerusalem, and give ear to this speech of mine, O ye careless women, who have given yourselves hitherto only to ease and delicacy.

10. "For the vintage shall fail, the gathering shall not come."] God will hold you short of those means of your riot; for the vintage shall fail, the harvest shall disappoint you.

12. "They shall lament for the teats, for the pleasant fields, for the fruitful vine."]—They shall lament for those plentiful means of sustenance, for the corn, and for the vines; the fruit of both which shall come short of their hopes.

15. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."]—Until the spirit of renovation be poured upon us from God; until it please him to breathe comfortably upon us, so as our wilderness may be turned into a fruitful field, and that field, which now goes for fruitful, be in comparison thereof accounted but as a desert forest.

16. "Then judgment shall dwell in the wilderness."]—Then there shall be an holy and wise administration of justise in those places which were before reputed wild and desert, &c.

19. "When it shall hail, coming down on the forest; and the city shall be low in a low place."]—When violent storms shall bluster upon the earth, and fall both upon the forest and towns, with such fury, that the city shall be uncovered therewith, and utterly abased.

20. "Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass."]—Ye shall in the mean time be so blessed with increase, that wheresoever you sow your seed, though in moorish and watery fens, yet it shall abundantly prosper, and grow so rank, as that ye shall be fain to send in your cattle to eat down the first head thereof.

XXXIII. 1. "Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled;"]—Woe to thee, O thou cruel Assyrian, that spoilest God's people causelessly and unprovoked; and dealest treacherously with those

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that have offered no such measure unto thee; for God will be sure to meet with thee in thine own way: when thou hast done spoiling the Jews, the Chaldees shall begin to spoil thee, &c.

2. "O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble."]—O Lord, be gracious to us thy chosen people: we have ever hitherto depended upon thee: thou hast been the refuge of our forefathers; as thou hast been their God of old, so renew thy favour and protection to us every day; and be thou our salvation in the time of trouble.

3. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered."]—Upon the noise of the tumultuous onset of the Jews, the multitudes of the Assyrian army fled: when thou, O God, didst but seem to rouse up thyself, all those nations were suddenly dispersed.

4. "And your spoil shall be gathered *like* the gathering of the caterpillar."]—As when the country is annoyed with caterpillars, all sorts of people run forth, even women and children, to destroy them at once, and even the weakest can kill them with ease; so shall all the people run forth, to gather this spoil of the Assyrians, &c.

6. "And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure."]—The main strength and stability which thy times shall have shall consist in the true spiritual wisdom, and in the knowledge of God; and the greatest treasure of thy good king Hezekiah shall be the fear of the Lord.

7. "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."]—Behold, for the time, Jerusalem shall be put to great distress: their captains and soldiers shall be discouraged; and their ambassadors, that went to treat for peace, shall return discontented and sorrowful.

9. "The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*."]—The whole country mourneth and languisheth, even those parts which are remotest; and every province thereof beareth his own proper share in this misery: the cedars of Lebanon are cut down; the corn of Sharon and the fruitful pastures of Bashan and Carmel are wasted.

10. "Now will I rise, saith the LORD."]—Now, when things are come to an extremity, will I rise, saith the Lord, &c.

11. "Ye shall conceive chaff, ye shall bring forth stubble: your

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breath, *as* fire, shall devour you."]—Ye have conceived great hopes of victory and triunph, but you shall go away with a shameful foil; yea, ye shall perish by your own plots: the fire, which your own breath hath kindled, shall devour you.

14. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire?"]—Those, that are profane and godless in Jerusalem, are, not without cause, much terrified; and those hypocrites, which would not believe the predictions of these evils, are now overwhelmed with fearfulness; and now they are ready to say, Alas! how shall we be able to endure this wrath of God which is gone out against us? &c.

16. "He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure."]—He shall dwell in a safe place, inaccessible to all enemies, and utterly impregnable; and shall have all things cast in his way which are necessary for his sustentation.

17. "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."]—Whosoever thou art that walkest thus uprightly, thou shalt see the court of Jerusalem restored to his full glory: though Hezekiah be under hatches for the time, yet thou shalt see him in his wonted port and magnificence; and thou shalt see him subduing other remote kingdoms and ruling over them.

18. "Thine heart shall meditate terror. Where *is* the scribe? where *is* the receiver? where *is* he that counted the towers?"]—Thine heart shall think upon the terror thou wert in when thou distractedly askedst for thy officers; Where *is* the clerk of the band? where *is* the receiver? where *is* the surveyor of the work? As if these could have availed thee.

19. "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand."]—Thou shalt not be forced to see and endure the tyranny of those fierce and cruel Assyrians; to live under the servitude of a nation whose barbarous and harsh language thou understandest not.

21. "But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars."]—But there, even in Jerusalem, will the Lord be unto us instead of all the rivers and ditches and bulwarks of defence, which other cities boast themselves of; yea, he shall give Jerusalem protection

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without danger: in other cities and countries, where they have the commodity of large rivers and inlets from the sea, there may be perhaps some peril of advantage to an enemy, an opportunity of invasion; but here shall be no such matter: no galley shall go here with oars, &c.

23. "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."]—But for thee, O Assyrian, howsoever thou camest like a well rigged ship to this siege, yet thy tacklings do not hold, thy mast totters; yea, so shall God ply thee with storms, that thou shalt not so much as spread a sail, but shalt be wrecked and split, and every one, though lame and impotent, shall share in the spoil of thee.

24. "And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity."]—But my people shall in the meantime be kept in safety and health; forsomuch as the very cause of their suffering, which is their iniquity, shall be removed and forgiven.

XXXIV. 3. "And the mountains shall be melted with their blood."]—And the mountains shall so run down with blood as if they were melted and dissolved into it.

4. "And all the host of heaven shall be dissolved."]—And in that great day of the Lord shall the very frame of heaven feel an apparent alteration, &c.

5. "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment."]—For my judgment, decreed in heaven, shall be fearfully executed upon the known and professed enemies of my Church, upon those people whom I have accursed to an everlasting condemnation.

6. "The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams," &c.]—God shall take full vengeance on his enemies: his sword shall be as it were fed with the blood of his great and noted adversaries: this slaughter of his shall be like to that of an universal sacrifice, which shall be killed on the altar of the land of Edom and all the regions of his proud opposites.

7. "And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood."]—Neither shall the tame cattle only be the matter of this sacrifice, as the poor and quiet lambs, which have no power to resist;

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but the wildest and fiercest of all other creatures, as the unicorns and bulls, &c., figuring the most lawless and potent enemies of Christ, shall be exposed to this bloody oblation, and their land shall be drenched and soaked with their blood, &c.

8. "For *it is* the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion."]—It is the time wherein God will give a full satisfaction and retribution of the wrongs that have been done to his Church in the consummate plagues of his enemies.

9. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch."]—There shall be nothing but horror and burning; for, instead of streams there shall be liquid pitch, and instead of dust, brimstone: and a fire shall be put to both of them, so as the whole world shall be but as one flame.

11. The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness."]—As for those hostile countries that have made havock of Jerusalem, they shall be laid waste in the meantime, and turned to an habitation of solitary, doleful, and dismal birds: God shall condemn them to perpetual confusion and ruin, never to be either built or inhabited.

14, 15. "The wild beasts, &c., the satyr shall cry to his fellow. There shall the great owl make her nest,"] &c.

See chap. xiii. 21.

16. "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them."]—Inquire after this prophecy which I have delivered to you from the Lord, and compare it with the event: ye shall find none of these particulars to fail, but these fowls of solitude and desolation shall nest and breed here: none of them shall want her mate: I have spoken it as from God, and his power shall call them thither and fasten them there.

17. "And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."]—He hath distributed the land to them for their use, and his just providence hath divided it to them by line: there they shall take up their abode for ever.

XXXV. 1. "The wilderness and the solitary place shall be glad

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for them; and the desert shall rejoice, and blossom as the rose."] —The kingdom of Christ shall come, wherein he shall rule by the gospel of peace, at what time all things shall flourish: even those places which now seem to be forlorn deserts shall then rejoice and blossom as the rose.

2. "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."]—That which was once a dry sandy desert shall be now as fresh and green as Lebanon, and as plentiful and rich as Carmel and Sharon, &c.

3. "Strengthen ye the weak hands."]—Comfort yourselves therefore in the Lord, O ye that are weak and dejected, &c.

7. "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes."] —That barren soil that was parched and burnt up with drought shall flow with abundance of water, &c.; and those desolate and dry deserts, which were wont to be the habitation of dragons, shall now turn moist and fruitful, so as the rushes and reeds shall cover it.

8. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*."]—It shall not only be civil and accessible, but holy and gracious: none shall dare to set their foot there who are unclean and perversely wicked; but it shall be for those that are holy and conscionable; and the path shall be so beaten with frequent passengers, that those which are otherwise simple and ignorant cannot err therein.

9. "No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*."]—Neither shall it retain so much of the nature and use of a wilderness, as to give harbour to lions or any other ravenous beasts: men of a cruel and bestial disposition shall find no place there, only the redeemed shall be meet inhabitants thereof.

XXXVI. See 2 Kings xviii.

XXXVII. See 2 Kings xix.

30. "And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same."]—And now for thee, O Hezekiah, that thou mayest know that this deliverance comes only from the Lord, let me tell thee that God shall second this mercy with another; thy freedom with a plentiful increase of this land of thine which is now wasted

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and defaced with war; which yet shall, through the miraculous blessing of God, become so fruitful, as that, for two years together it shall yield thee a large and rich crop without the labour or seed of the husbandman, &c.

XXXVIII. See 2 Kings xx.

11. "I said, I shall not see the LORD, *even* the LORD, in the land of the living."]—I said, I shall no more have the comfortable fruition of God's presence in his house amongst the men that live here on earth.

13. "From day *even* to night wilt thou make an end of me."]—This very day, ere the night come, wilt thou make an end of me.

16. "O Lord, by these *things men* live, and in all these *things is* the life of my spirit."]—O Lord, by those words and powerful acts that proceed from thee, is the life of man both had and maintained; and, in special, this life of mine, whereby my breath is still kept in me is an immediate work of thine, &c.

18. "For the grave cannot praise thee, death can *not* celebrate thee."]—Man, when he is once dead, can do thee no more service here upon earth, &c.

XXXIX. 8. "Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days."]—I do, in all humility, submit myself to the good pleasure of God, and do acknowledge that God hath dealt very graciously with me, howsoever; for, though I had deserved a present punishment, yet it hath pleased him in mercy to respite it, and to vouchsafe to grant that true religion and peace shall be continued all my days.

XL. 2. "For she hath received of the LORD'S hand double for all her sins."]—She hath received from the hand of God's justice a large proportion of misery; double to that which, if their sins had not forced him to this necessary infliction, he would have imposed on them.

3. "The voice of him that crieth in the wilderness."]—God shall have his prophets, who, in the most forlorn estate of his Church, shall excite those princes and governors, under whom his people shall be, for a preparation for their return out of the Babylonish captivity; and, as that return shall be a type and figure of the delivery of God's Church from spiritual tyranny, he shall have his evangelical harbinger before the coming of the Messiah, which shall be the voice of a crier in the wilderness, &c.

4. "Every valley shall be exalted, and every mountain and hill

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shall be made low."]—God shall remove every difficulty and impediment, which shall lie in the way of the restoration of his Church and people, &c.

7. "The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass."]—As the grass withereth and as the flower fadeth, upon every nipping wind or scorching sun; so do and shall the most glorious of the sons of men, if God in his displeasure shall but breathe upon them never so little.

9. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!"]—O Zion and Jerusalem, do ye proclaim to all the world the infinite goodness of your God to you; and therefore take all advantage of the highest mountains to publish it, that it may be most and best heard: since it is to you that God imparts the first tidings of a Saviour, do ye gladly and zealously divulge it to all the earth; and say to the other cities of Judah, concerning the Messiah to be exhibited in the flesh, Behold your God!

11. "He shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young."]—If there be any of his elect ones, that is weak and distressed, and that is overpressed with the conscience of his own unworthiness, such a one will he pity and relieve.

15. "Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance."]—What needest thou care, O Israel, for all the world, if thy God be for thee? Alas, how poor a thing are all the nations of the earth, if they be compared to the power of the Almighty! they are but as one drop of a bucket to a whole spring; yea, to the sea itself, &c.

26. "Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth."]—Lift up your eyes to heaven, and consider the mighty power of him that made all this glorious frame; that hath marshalled all those bright and goodly stars, like some mighty and innumerable host: he knows them all severally and distinctly, and hath ordained their several times of rising; and when he bids them come forth, not one of them doth or can fail of his appearance.

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XLI. 1. "Keep silence before me, O islands; and let the people renew *their* strength."]—I have a contestation with my people, which I would have the very heathen to be the witnesses of; come therefore, O ye foreign nations, and give ear, &c.

2. "Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings?"]—Who was it that fetched faithful Abraham from Ur of the Chaldees, and caused him to travel to the promised land, and gave him the victory over divers kings?" &c.

4. "I the LORD, the first, and with the last; I *am* he."]—I, the Lord, am he that alters not with time and occasions: as I was to the first, so I am to the last: as I was before all things, and had my being of myself, so I give being and sustentation to all things that shall be unto the very end.

5. "The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came."]—The nations round about were witnesses of the great works I did for my people in their deliverance; and feared: even the remotest of them were afraid, and combined together and assembled;

6. "They helped every one his neighbour; and *every one* said to his brother, Be of good courage."]—And encouraged themselves mutually, notwithstanding, in their idolatry, as though they would make head against the true God.

7. "So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil."]—The foolish artificers agreed amongst themselves to make an idol, and one of them heartened another to the work, &c.

14. "Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel."]—Be not dismayed, O ye my despised people of the Jews: how base and despicable soever ye seem in the eyes of your enemies, the world shall see and find that ye are dear to me, and that I will help and deliver you.

15. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.."]—And, however the world do now insult upon you, I will raise you up to a power of just revenge; and will enable you to subdue your greatest and proudest enemies, so as ye shall humble them to the very dust.

19. "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir

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tree, *and* the pine, and the box tree together."]—And, whereas the dry and barren wilderness may seem a just discouragement of your passage and return, I will cause that to be pleasantly planted, and coolly shaded, with variety of goodly trees, of all growths and statures.

24. "An abomination *is he that* chooseth you."]—He that maketh choice of such gods as ye are, to worship and adore, shall be no other than an abomination unto the true God.

25. "I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay."]—I will, in the fulness of time, raise up a Messiah, who shall call mine elect out of all coasts of the world, to my holy service; and he shall, by his mighty power, subdue those great potentates of the earth who have opposed themselves to him.

XLII. 2. "He shall not cry, nor lift up, nor cause his voice to be heard in the street."]—He shall make no noise in the world, but shall come without either pomp or tumult.

3. "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."]—Those that are humbled and contrite shall he rather relieve and comfort, than add any thing to their sorrow and affliction; and those that have received but the weakest beginnings of grace shall have no discouragement from him, but shall be rather cheered up by him: yet, so shall he be gracious to the penitently dejected, that he shall not bear with the obstinate sinner; but shall give severe judgment upon him, according to the justice of his demerits.

4. "And the isles shall wait for his law."]—The foreign nations, even of the Gentiles, shall yield themselves over joyfully to his government.

6. "And give thee for a covenant of the people, for a light of the Gentiles."]—I will give thee for that Saviour of the world, in whom my covenant of saving mankind was founded of old; even in those ancient promises which I made, both in paradise to the first parents of mankind, and after, to Abraham the father of the faithful; not only to that one chosen nation, but even to the Gentiles also, to whom I have ordained thee as a light to guide them unto salvation.

7. "To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison

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house."]—That, whereas mankind was utterly bereaved of the light of all divine knowledge, now, by his illumination, their eyes might be opened to see the things belonging to their peace; and, whereas they were shut up in a miserable bondage to sin and Satan, he might graciously deliver them.

11. "Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains."]—Let the most barbarous of all nations know that they have cause to praise and magnify the mercy of the Lord, for that interest which they shall have in this work of redemption; let therefore the wildest Arabians sing and celebrate this great goodness of God our Saviour.

14. "I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman: I will destroy and devour at once."]—I have long time refrained myself from a revenge of mine enemies, and delivering of my Church: now I can forbear no longer, but will suddenly express my love to the one, and my vengeance on the other; even as a woman, who hath long bitten in her pain, yet when the last throes of her childbirth come upon her, cannot forbear to cry out.

19. "Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?"]—However the rest of the world may pretend for their ignorance and blindness, yet my chosen people, who have had such means of knowledge from me, might well put me into expectation of great skill in and conscionable care of my commandments; and now behold, to their shame be it spoken, who is so blind as their wilfulness hath made them? yea, not the ordinary sort of them only, but even my messengers and prophets, who have challenged much perfection to themselves, they have hoodwinked themselves from beholding the certain truth of my judgments.

21. "The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable."]—The Lord is well pleased, for his gracious promise's sake, to make good all that ever he hath undertaken concerning his people; and to glorify himself in the fulfilling of his word.

22. "But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith,

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Restore "]—But this people make themselves unworthy and uncapable of the great mercies of God; and will needs be guilty of those great miseries and calamities that are coming upon them; for they shall be robbed and spoiled, and fettered in dungeons, and be exposed to an utter vastation.

XLIII. 1. "I have called *thee* by thy name; thou *art* mine."]—I have taken special notice of thee above all other nations; and have entered into terms of more near and dear respects unto thee.

3. "I gave Egypt *for* thy ransom, Ethiopia and Seba for thee."]—When Sennacherib did so furiously besiege thee, I fetched him off, and diverted his wars to Egypt and Ethiopia, and so made them to be thy ransom and rescue.

So also verse 4.

5. "Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;"]—I will bring all the true seed of Israel out of their spiritual captivity, from all the corners of the world, even from the east and west.

6. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."]—As also from the north and south; so as all that belong to mine election shall in Christ be gathered unto me.

So also verse 7.

8. "Bring forth the blind people that have eyes, and the deaf that have ears."]—Bring forth those people that were once blind, but now I have given them eyes; and those who were once deaf, but now I have given them ears.

14. "For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships."]—It is for your sakes to contrive the return of you my people from your captivity, that I will send Cyrus against Babylon, where you are detained; and will give him victory against those princes and nobles of the Chaldeans, whom ye are subject unto, who shall be glad to make use of their ships for their flight and escape.

19. "I will even make a way in the wilderness, *and* rivers in the desert."]—As I will address and accommodate all things for the return of my people from their captivity, so as no convenience shall be wanting thereunto; so also will I give all gracious helps to all my chosen ones from the utmost coasts of heaven, for their conversion to my true Church.

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20. "The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert."]—Those that are the most bestial and savage among all the people of the world shall wonder at the great favours which I show to my people, and shall give glory unto me, both of power and mercy.

23. "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense."]—Those oblations, which thou hast formally made unto me, have not been such as I cared to receive from thee; I have not been beholden to thee, for a true devout consecration of thyself and thy services unto me: all these have been only outward and fashionable.

So also verse 24.

24. But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities."]—Thou hast cast heavy and intolerable burdens upon me by thy sins; as if my mercy served for nothing but to humour thy wickedness: yea thou hast pressed me so far, as that I am now weary of enduring thy provocations.

26. "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."]—If thou hast any thing to say for thyself, speak it out freely: I give thee full scope to plead thy own cause with me; and if thou canst, do thou either justify or excuse thyself.

28. "Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches."]—Therefore I have determined to disregard and expose to contempt the chief priests and rulers of my sanctuary, and to give up Jacob to destruction, and Israel to the reproach of all nations.

XLIV. 6. "I *am* the first, and I *am* the last; and beside me *there is* no God."]—I am the only true, eternal God, without all possibility of alteration; and therefore will be ever approved most constant to my own decrees and purposes.

7. "And who, as I, shall call, and shall declare it, and set it in order for me?"]—Since I decreed, before ever any of your idol-gods were extant in the world, to select a people to myself from the rest of the earth, which of your false gods could or can order their vocation and government as I have done? &c.

12. "Yea, he is hungry, and his strength faileth: he drinketh no water, and is faint."]—Weak and foolish man will be making

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a god to himself; and finds himself hungry and thirsty and faint with the very work while he makes it; yet so eager is he in that business, as that he forbears his own necessary sustenance in his zeal to finish it.

18. "They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand."]—God hath, in his just judgment, given them up to a strange besottedness, and hath suffered their idol to bereave them of their wits and senses; so as, though they have both hearts and eyes, yet they neither see nor understand.

20. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?"]—That which should be his comfort is his affliction and misery: he trusteth to his idol, and that shall no more help him than ashes can feed and nourish him: he hath given way to these idolatrous fopperies, and now they have utterly infatuated him, so as he hath not the grace to bethink himself of his fond and wicked courses.

28. "That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."]—That saith of Cyrus, that Persian monarch who shall after many years be born, He is the man that shall favour and restore my people, and perform my pleasure concerning their return from the Babylonish captivity; who shall also give order for the reedifying of the walls of Jerusalem and the Temple.

XLV. 1. "Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."]—Thus saith the Lord concerning Cyrus who is yet unborn, whom I have ordained to be the king of Persia; whom I have decreed to prosper in all his designs, and to make him victorious over all nations, and to subdue mighty kings, so as they shall be glad to open unto him their most defenced cities.

3. "And I will give thee the treasures of darkness, and hidden riches of secret places."]—I will give thee those treasures which have been long laid up in the secret storehouses of kings, &c.

5. "I girded thee, though thou hast not known me."]—I have girded thee with honour and power, though thou hast not considered whence those favours have come; neither hast thou, O

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Cyrus, so well known me as to abdicate thine idolatry, and to worship me aright.

8. "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it."]—Let all my creatures, saith the Lord, conspire together to the furtherance of the restored happiness of my people: let the heavens, and the clouds, and the earth contribute all the blessings which are committed unto them, to their enlargement and prosperity; and convey unto them the just performance of all the merciful promises they have had from me.

9. "Or thy work, He hath no hands?"]—Shall the work rise up and control the workman, and say, He hath no skill?

13. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts."]—I, who am the faithful Guardian of my Church, have raised up Cyrus; who in future times shall come and prosper in his great enterprises; and he shall build up the walls of Jerusalem; and shall send back the captive Jews into their country, not being hired thereto by any price or reward, but by my immediate instigation. See Ezra, chap. i.

14. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over," &c.]—The Egyptians, and the Ethiopians, and Sabeans shall be tributary to Cyrus; and the benefit of their labour and merchandise shall by him be improved to the building of Jerusalem: so as the great enemies of God's Church shall voluntarily submit themselves thereunto, and shall acknowledge that God's presence is in her, and his power for her.

15. "Verily thou *art* a God that hidest thyself, O God of Israel, the Saviour."]—All this shall be done for thy people; but in the mean time they shall have need of patience: for thou wilt, for a long while, seem to hide thy face from them, O thou God and Saviour of Israel, and wilt give them up into grievous affliction.

XLVI. 1. "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*."]—The great

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idols of the Chaldees, in whom they so vainly trusted, shall now be pulled down, and carried away in carts, as the spoils of the Persian conqueror; the beasts shall drag them away, and complain of their weight.

8. "Remember this, and show yourselves men; bring *it* again to mind, O ye transgressors."]—Remember this, and show yourselves to be not more brutish than beasts, to worship those things which yourselves have made; but men, endued with reason, which alone is able to teach you to abhor this gross idolatry, &c.

10. "Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:"]—Who, from the beginning of times, and ever since, have still foretold you what would come to pass; both till this present, and in the times yet to come; which I have so infallibly performed, that you may hereby well know the immutable certainty of all my decrees.

11. "Calling a ravenous bird from the east, the man that executeth my counsel from a far country."]—Calling Cyrus from the east to execute my decree; who shall come swiftly upon the wings of speed, to do what I have determined, and shall devour the kingdoms of the earth before him.

13. "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."]—Howsoever ye have deserved to set me off from you, yet will I not suffer your incredulity to frustrate those gracious promises which I have made for the deliverance of my people; but will, in my just time, perform them, and will bring salvation unto Zion, and there settle it, for the happiness of my people Israel.

XLVII. 1. "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate."]—O thou glorious city of Babylon, which braggest of thine impregnableness and might, come down, for so thou shalt, and sit in the dust; for thither shalt thou be humbled: thou shalt no more rule over nations, but shalt be subject to another's power; neither shall there be any more place for thy wanton delicacy, but thou shalt be harshly and roughly entreated of thy conqueror.

2. "Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers."]—

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Make account to undergo the cruellest bondage, wherein thou shalt be put to grind in mills, and be whipped to all servile and base works; and your coy dames and proud wantons shall go now carelessly, with their locks uncovered and neglected; and shall be forced to walk barefooted to their captivity through the stony ways and unknown rivers.

3. "I will take vengeance, and I will not meet *thee as* a man."]—I will not deal with thee in any gentle or moderate manner, but in all extremity: the revenge of men may be prevented or mitigated; mine shall not.

XLVIII. 7. "They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them."]—They, even those hidden things, are inexpectedly brought about, and were not revealed to thee beforehand; lest thou shouldest say, I foreknew them well enough.

8. "And wast called a transgressor from the womb."]—Thou wast a stubborn and rebellious people, even from my first dealings with thee; ever since I sequestered thee for my peculiar.

10. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."]—I have taken courses with thee for thine amendment, not for thy destruction: I have tried thee with the fire of affliction, but not with so extreme a fire as wherewith silver is tried; that would have burnt thee up, and not have refined thee: I have testified my choice and allowance of thee upon this fiery trial.

20. "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth."]—I will free you, O my people: behold, ye shall go forth of Babyon; ye shall be rescued from the hand of the Chaldees: go ye therefore from thence with triumph and exultation, and proclaim the great goodness of your God to all the world, &c.

XLIX. 1. "Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name."]—O all ye foreign nations of the world listen unto me, your Saviour and Redeemer: the Lord, who, before all times, had decreed me to be the Mediator of his Church, hath accordingly performed it; and hath, from my miraculous conception and birth, set me apart to the accomplishing of this great work.

2. "And he hath made my mouth like a sharp sword; in the

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shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me."]—He hath given power and efficacy to his word in my mouth, that thereby I may rule my Church and subdue my enemies; his Almighty protection hath been over me; and he hath destined me from all worlds to be a fit and perfect instrument of his service.

4. "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God."]—Then I said, I have omitted nothing on my part that I might do for the gaining of my people the Jews; but all my cost and pains that I have bestowed upon them is no better than cast away: but it is mine everlasting Father, with whom I am one, who gives full approbation of all that I have done; who graciously accepts of both my active and passive obedience.

So also verse 5.

5. "Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength."]—Though Israel be so obstinate that he will not reap the proffered benefit of my redemption, yet my glory with the Lord shall be no whit the less.

6. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation," &c.]—Yea, this is not all the honour that God my Father will put upon me; for, Behold, saith he, it were a poor matter if thy redemption and rule should be only limited to the tribes of Israel; no, I will so extend and advance this glorious and happy office and work of thine, that it shall reach unto the Gentiles all the world over.

8. "And give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."]—I have given thee to renew and establish that covenant which is between me and my Church; to raise up and settle all my chosen upon earth; and to bring into my Church those which pertain unto it, so as even the most desolate parts thereof may be furnished and peopled.

9. "They shall feed in the ways, and their pastures *shall be* in all high places."]—Such plenty of provision will I make for my people, that the very highways and dry and barren mountains shall yield them abundance of nourishment and increase.

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12. "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."] —From all the coasts of the earth shall the Jews return to Jerusalem; in figure of that general recourse which shall be from all the nations under heaven to the holy Church of Christ under the Gospel.

18. "Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee,* as a bride *doeth.*"]—And now, O my Church, lift up thine eyes and look round about thee: behold the multiplicity of all those nations wherewith thou art encompassed: all these shall come in and submit themselves unto thee: their number and accession shall be an excellent ornament unto thee, wherewith thou shalt deck thyself, as a bride doth on the day of her wedding.

20. "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me."]—The children which thou, O my Church, shalt have of this new supply of the Gentiles, since the casting off thy former issue of the Jews, shall be so multiplied that they shall have cause to complain of the want of room.

21. "Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these?"] —Then shalt thou have occasion to think, How comes it about that I am blessed with so large an issue, seeing my former brood is lost and perished? O God, this is thy wondrous mercy thus to comfort me in my extreme desolation and captivity: thou, by the immortal seed of thy word, hast begotten them to thyself, and hast nourished and bred up them accordingly, &c.

23. "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth," &c.]—Whereas now, the princes of the world are opposite unto thee: then kings and queens shall gladly take upon them thy patronage and protection: yea, they shall in all humility yield themselves over to thy spiritual authority, &c.

24. "Shall the prey be taken from the mighty, or the lawful captive delivered?"]—But now your diffidence is ready to say, Is it possible that the Jews should be taken out of the hands of so great a monarch as the king of Babylon; or the captive, which

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was according to the law of war seized upon and possessed, rescued from so powerful a victor?

So verse 25.

26. "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood," &c.]—I will give them up to a civil and intestine war; so as they shall be the mutual slaughterers of each other, and that with an insatiable fury.

L. 1. "Thus saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."]—How willing ye are to put off the fault and cause of your punishment from yourselves to me, saith the Lord! as if I had put you away, and cast you off, being once my acknowledged wife, without all just reason: or, being once my acknowledged children, had sold you to my creditors: go to, then; let the bill of divorce be showed, that it may appear why I rejected you; and let it be known how and to which of my creditors I have, upon any contract, put you over: no, ye people of Israel, ye are they who have sold yourselves for your iniquity, and for your wicked and adulterous misdemeanors are ye put away.

2. "Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem?"]—Whereas ye ought to have sought me, I have sought you, and been disregarded: when I came to you in my gracious solicitations, and invited and called you by my loving admonitions, you turned the deaf ear, and gave no respect unto me: what means this neglect of yours? Am I now less able to help and redeem you than I formerly was? &c.

3. "I clothe the heavens with blackness, and I make sackcloth their covering."]—As I did then overspread Egypt with a three days' darkness, so I can still, when I please, veil the face of heaven with blackness, and put it into a mourning habit.

4. "The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."]—God the Father hath given to me, the Messiah, his eternal Word and Son, power to express him fully and exquisitely unto his people; that I should be able to speak comfortably to the weary and distressed souls: he doth not inter-

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mit to furnish me continually with his good spirit; but ever assisteth me with his divine and inseparable grace to all the acts of my mediation.

8. "*He is* near that justifieth me; who will contend with me?"]—My God is with me, yea, He is in me, and one with me, and I with him, so as I cannot but be borne out against all that shall stubbornly contend with me, &c.

10. "That walketh *in* darkness, and hath no light."]—That seeth nothing but cause of discomfort and dejection, without all appearance of mitigation.

11. "Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."]—Behold, all ye that out of your own thoughts raise up to yourselves imaginary comforts, not fetching true grounds of consolation from above; make use of those your own devices; please yourselves in your own projects: all that ye shall get at my hands is sorrow and disappointment.

LI. 1. "Look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged."]—Bethink yourselves, and look back to your first original: consider how easy it is for me, who gave you a being from the dry and barren loins and womb of Abraham and Sarah, to revive and raise you up in your greatest distress.

3. "For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden."]—Thus shall the Lord comfort Zion, when she is most hopeless: he will so restore her, as that the most desolate parts of his Church shall be fruitful and beautiful, as the paradise of Eden, &c.

9. "*Art* thou not it that hath cut Rahab, *and* wounded the dragon?"]—Art not thou he that hast pulled down the pride of Egypt, and discomfited Pharaoh, that proud king?

14. "The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail."]—The captive Jews, now lying under an uncomfortable exile, shall soon address themselves to their return: let them not faint under their bondage, for they shall not long continue under it.

16. "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth."]—I have put my word into the mouth of thee, my prophet, and thy fellows; but

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especially into the mouth of that great and divine Prophet and Redeemer of my Church; I have held my safe protection over thee and him, that by the saving doctrine which I shall send into the world, and that mighty and effectual work of his Mediation, I may set at peace and settle all things, both in heaven and earth.

17. "Thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out."]—Thou hast drunk deep of the grievousest of God's outward afflictions; such as thou mightest and didst justly tremble to taste of: even the bitterest part thereof hast thou been forced to receive into thy soul.

18. "*There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up."]—She is left utterly disconsolate: those, that should be most dear and most respective to her, (i. e. my Church,) even those spiritual sons, whom she hath brought forth to an outward profession, they ungratefully forsake her, and deny her their needful offices and attendance.

20. "Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God."]—Yea, those unthankful sons of thine are involved in the same calamity with thee: if they would, they cannot help thee: they are caught and entangled, like some wild bull in a toil; and so lie roaring in vain, within thy streets; for the wrath of the Lord hath throughly seized upon them, without all possibility of redress.

21. "Therefore hear now this, thou afflicted, and drunken, but not with wine."]—Hear this, ye that are giddily distracted, not with wine, but with extremity of sorrow:

22. "Behold, I have taken out of thine hand the cup of trembling."]—Behold, I have taken off from thee those heavy afflictions, under which thou didst justly tremble, &c.

LII. 1. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."]—Stir up thyself, and rouse up thy drooping spirits, O my Church: deck thyself with the robes both of joy and holiness; for my pure worship shall be restored unto thee: there shall be no place within thee for the invasion of thine heathen enemies, and the pollution of the profane.

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3. "For thus saith the LORD, Ye have sold yourselves for naught; and ye shall be redeemed without money."]—It was your own iniquity that sold you into the power of your enemies: I took no price at all for you; and therefore am not bound to any restitution, which might be demanded of me, but will freely deliver you.

5. "Now therefore, what have I here, saith the LORD, that my people is taken away for naught?"]—Now therefore, what have I in lieu of this miserable affliction of my people? why should I forbear to revenge it? &c.

7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"]—How welcome and pleasing are the prophets of God, who, upon the mountains of Judea, preach these glad tidings of peace and deliverance! and how more welcome are those evangelical teachers, that proclaim everlasting salvation to all believers! &c.

8. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion."]—This shall not be a thing muttered in secret: thy spiritual watchmen, the seers of God, shall lift up their voice and publish it to all the world, with joy and thanksgiving; and shall be, some of them, eyewitnesses of this gracious deliverance.

10. "The LORD hath made bare his holy arm in the eyes of all the nations."]— The Lord hath showed his mighty power to all the nations round about, in this rescue of his chosen people, &c.

11. "Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD."]—Make yourselves ready therefore, O my people, to depart out of Babylon: get you forth joyfully from the place of your captivity; and, in the mean time, keep yourselves undefiled with the corruptions of that wicked nation: and ye, the Priests and Levites, that have charge of the holy things of God, see that ye sanctify yourselves, and hold clear from all those Babylonish pollutions.

12. "For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward."]—For ye shall not go out of Babylon, as ye went out of Egypt, with haste and tumult, or as people that flee from an enemy, but in a peaceable and triumphant fashion; for the Lord

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shall go before you, and follow you in so plain a manifestation of his powerful presence, that you shall find no cause of doubt or fear.

13. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."]—Behold, that Messiah, by whom I shall fully restore my Church, shall work wisely and succeed prosperously in that glorious service; he shall be exalted and advanced above all the kings of the earth, yea, above all the powers of heaven.

14. "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:"]—Indeed, the outward appearance of that Son of God was so exceeding mean and contemptible, more than the ordinary fashion of the sons of men, as that those who beheld it were astonished, to see such a majesty shrouded in so plain and homely an outside:

15. "So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider."]—But yet, in the efficacy of his appearance, he shall be so glorious, as that, when he is graciously pleased to distil his holy word upon the nations, kings shall stand amazed at the power of him who worketh so mightily by it; for they shall see and hear that which they never could have imagined should possibly have come to pass.

LIII. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?"]—But, woe is me! though we bring such certain and happy news of a Messiah into the world, yet how is the incredulous world besotted, that it will not believe our report? what blindness hath darkened the eyes of men, that they will not see the mighty power of the Godhead in this weakness of human flesh?

2. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness:"]—For to the eyes of men he shall seem despicable at the first; and by degrees shall grow up to an acknowledged perfection: he hath no loveliness or glory in his outward appearance, &c.

4. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."]—It is for our sakes that he hath subjected himself to all those griefs and sorrows which he underwent; that he might sanctify

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our afflictions to us, and deliver us from greater judgments: yet our unthankfulness will not acknowledge it, but is ready to cast his sufferings upon his own deservings, as if God had stricken him for his own demerits.

5. "The chastisement of our peace *was* upon him; and with his stripes we are healed."]—He was chastised, to work our peace; he was smitten, that we might be healed.

8. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living."]—He was indeed arraigned and adjudged to a shameful and painful death, but that could have no power over him: he was mightily rescued from it by the power of his Godhead, and now lives for ever; neither shall or can there be any end of his eternal duration, howsoever for the time he was cut off from living amongst men, &c.

9. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth."]—He was given up into the hand of wicked and violent men, to be by them put to death amongst malefactors; although he had done nothing amiss, neither was any guile found in his mouth.

10. "Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand."]—Yet it pleased God the Father to humble him; and, standing in our stead, to hide his face from him; but with an intention of much glory to him, and happiness to his Church: for, when thou, O Lord, shalt cause his life to be offered up for the satisfaction of our sins, he shall, by the efficacy of his blood, raise up a plentiful issue to his Church, and shall be everlastingly glorified, and work happily for the good of his chosen; effecting all that which God hath determined for the salvation of mankind.

11. "He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."]—He shall see and feel the happy success of his labours and sufferings, and shall find abundant comfort and satisfaction therein: herein shall many, yea all that belong to God's election, be justified; in that this righteous and perfect Saviour is known and apprehended by them; and in

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that, they are known and accepted of him; for he hath undertaken to satisfy for all their iniquities.

12. "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."]—Therefore, after he hath overcome the sharpness of death, I will honour him with a glorious triumph; wherein he shall, according to the manner of great conquerors, divide the spoil of his enemies; insulting over death, the grave, and hell, because he hath been obedient to the death, yea the death of the cross; and was hanged on the tree of shame and curse, betwixt two malefactors; and upon that cross bore the sin of all those that pertain to him; and both at his death prayed for his persecutors and tormentors, and at my right hand makes perpetual intercession for his Church.

LIV. 1. "Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD."]—Rojoice, O thou Church of the Gentiles, which wert before utterly barren and fruitless, yielding no children to God; for now the children of thee, which wert not formerly regarded as my spouse, are more than those of the Church of the Jews, whom I professed to love and respect.

So also verse 2–8.

9. "For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."]—Well may I compare the great inundation of thy sorrow and affliction to the deluge in Noah's time, wherewith the earth was overspread; and as I then swore, &c. so have I now sworn, that I will never give my Church over to any utter vastation.

11. "O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires."]—O thou, my poor distressed Church, which now seest no cause of joy, or mitigation of thy sorrow, comfort thou thyself with the expectation of what blessings I have laid up for thee; for how despised soever thou now seemest, I will exceedingly adorn and beautify thee.

12. "And I will make thy windows of agates, and thy gates of

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carbuncles, and all thy borders of pleasant stones."]—I will make the evangelical Church far more glorious than that which was under the law: there shall nothing be wanting that may set forth the beauty and majesty thereof.

13. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children."]—God will, by the gracious illuminations of his Spirit, teach his will unto thy children; and shall, by miraculous gifts upon them, testify the descent of his Holy Ghost; and thy true and faithful children shall enjoy a sweet and unspeakable peace in their consciences.

15. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake."]—Yet shalt not thou expect such a quiet condition as may be free from all hostility and opposition: no, there will be enemies banding together against thee, but without all success from me: they shall fail and miscarry in their designs against thee, for that I have undertaken thy protection.

16. "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."]—It is my almighty hand that moderates and overrules all those powers that set themselves against thee: are weapons the instruments of thy hurt? Behold, I have made the very smith that makes them, and the arm that useth them to destruction.

17. "No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn."]—Men may devise means to do thee harm, but they shall not prevail against thee; and those malicious tongues that stir against thee, to accuse and reproach thee, shall be shamed and convicted by thee.

LV. 1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."]—Ho, every one who is humbled under the conscience of his own wants and unworthiness, let him now, under the reign of grace, and the powerful kingdom of Christ, have recourse to his gracious Saviour; and let him freely and fully partake of all spiritual comforts and blessings, whereby his soul may be refreshed and saved.

2. "Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good," &c.]—Why

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do you, O ye vain sons of men, spend your labour and cost upon the search and pursuit of those comforts which have no true and solid contentment in them? Give ear unto me with all diligence; and furnish yourselves with those graces which shall be sure to nourish you up unto eternal life.

3. *Even* the sure mercies of David."]—Even those blessings and mercies which, by my promise and covenant, I assured unto David my servant.

4. "Behold, I have given him *for* a witness to the people, a leader and commander to the people."]—Behold, I have ordained this successor of David to be a perfect Mediator of the new testament for the behoof of my people; to be the head and leader of my elect.

5. "Behold, thou shalt call a nation *that* thou knowest not, and nations *that* know not thee shall run unto thee."]—Behold, thou shalt call the Gentiles which were hitherto unregarded of thee, to be thy Church: those that have hitherto walked as without God in the world, shalt thou now convert unto thee, &c.

8. "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD."]—However ye may fondly measure me by yourselves, ye shall find my thoughts and disposition is not like to yours; implacable in cases of offence: neither are my proceedings like yours.

12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands."]—For ye, O my people the Jews, shall go forth of your Babylonish captivity with joy, and be led peaceably forth towards your own land; and all the creatures of God shall, as it were, rejoice in your deliverance, and applaud your comfortable return.

13. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off."]—And whereas, before your land was annoyed with men that were harmfully troublesome and cruel, like thorns that are ready to tear every passenger; now it shall be planted with persons inoffensive and beneficial, such as yield a pleasant and comfortable shade, and profitable use unto men; and this change shall be to the everlasting praise of God, and for a memorial of his never-fading goodness to his Church.

LVI. 1. "Thus saith the LORD, Keep ye judgment, and do

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justice: for my salvation *is* near to come, and my righteousness to be revealed."]—And now, that ye may be worthy of this high calling of God, do ye approve yourselves careful to perform all acts of charity and justice one to another: so shall ye be capable of that deliverance and salvation which I have determined unto you.

3. "Neither let the eunuch say, Behold, I *am* a dry tree."]—Neither let the man who is sensible of his own defects and unworthiness, say, Behold I am not a man meet to receive grace from God.

4. "For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;"]—For thus saith the Lord unto those self-dejected souls who yet make conscience of keeping my sabbaths, and desire to be approved of me in those things which I have required, in an honest and humble simplicity;

5. "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."]—Even to them will I be gracious above their desire and expectation: I will honour them in my Church, and more than supply unto them those blessings whose want they so much bewailed; and I will give them a blessed and lasting memory amongst my saints.

6. "Also the sons of the stranger, that join themselves to the LORD," &c.]—Those who are the sons of them which are aliens from the commonwealth of Israel, that yet are now, by an holy profession, joined unto the Lord, &c.;

7. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer."]—Those will I gladly admit into thy temple, and into that Church whereof the temple is a figure, and give them true spiritual joy in my service, &c.

8. "The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him."]—The Lord God, whose only grace and mercy it is to gather together his dispersed Church, saith, Yet will I also gather the Gentiles into the fold of Christ my Son; beside those which do already profess his name.

9. "All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest."]—Yet, before there be room for these comfortable promises, ye must make account of great calamity to

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befall my people: come therefore all ye beasts of the fields and forests; ye savage Assyrians, Babylonians, Egyptians, and the rest; and, for the time, make havock of my flock.

10. "His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."]—Alas, the watchmen of my people, their spiritual overseers, are altogether blind and ignorant; and not so only, but as they are blind, so they are dumb also; not opening their mouths to give warning of the dangers of my people and the judgments which are imminent over them; even like unprofitable dogs, which, being set to keep the house, have no tongue to bark nor eyes to see, but lie sleeping in a corner to no purpose.

11. "Yea, *they are* greedy dogs *which* can never have enough."]—Yea, as they are blind and mute, so they are also ravenous and devouring: their appetite is ever craving and insatiable, &c.

12. "Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant."]—And, besides all these, they pamper themselves, and flatter the security of my people; and are ready to say, Tush, however the prophets foretell these grievous things, let us make much of ourselves, and eat and drink and be merry; these sad events shall not happen: we shall in the times to come speed as well as we have done; yea, better and more happily.

LVII. 1. "The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*."]—While sensual men do thus please themselves, God takes away his godly and righteous servants from amongst them; and they have not the grace or wit to consider that this is a presage of great judgment, which shall fall on the heads of those wicked ones that are left behind.

2. "He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness."]—But that just and upright man, who walked conscionably with God, howsoever the wicked think him a loser by his death, doth now enter into everlasting rest and happiness; and shall sweetly sleep in a bed of ease, till the morning of the resurrection.

3. "But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore."]—But for you, ye wicked and rebellious seed, who are wont to brag of your pedigree from faith-

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ful Abraham, whereas indeed ye are a degenerate and adulterous issue, draw near, and hear my just contestation.

4. "Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue?"]—Do ye well consider, that it is against the Almighty God ye have scornfully set yourselves? that ye have jeered and flouted at his dreadful judgments?

5. "Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?"] —Inflaming yourselves with the abominable lusts of your spiritual fornication with your idols in every grove; and causing your children to be slain in the valleys, as sacrifices to your Moloch?

6. "Among the smooth *stones* of the stream *is* thy portion:" &c.]—Thou choosest thee an idol out of the river; even from amongst those rocks or stones which the stream hath smoothed; and this must be thy God.

7. "Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice."]—Every hill hath been an high place, destinated by thee to thine idolatry; and thither hast thou climbed, to offer thy sacrifices.

8. "Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up;" &c.]—Every where, even behind the doors and posts of thine house, hast thouset up shameful monuments of thine idolatry: for thou hast committed spiritual whoredom with other gods; and hast yielded thyself over to be defiled with their beastly abominations, even upon the first sight.

9. "And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell."]—And thou madest means to the king of Assyria; and temptedst him with thy precious presents, which thou sentest to him in great abundance by thine ambassadors, to commit spiritual fornication with thee; and didst abuse thyself too shamefully unto that idolatrous pagan.

10. "Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved."]—The length of the way did not so discourage thee as to cause thee to desist from this journey of thine; thou wentest on; and because thou foundest success as thou imaginedst in thine enterprise, thou foundest no remorse for what thou hadst done.

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11. "And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?"]—Thou hast had no fear of me before thine eyes, else thou couldest not, thou durst not have lied unto me, and dissembled with me: no; thou hast not remembered my presence, nor feared my revenge: and all this is because I have forborne to execute speedy judgments upon thy sins.

12. "I will declare thy righteousness, and thy works; for they shall not profit thee."]—But now I will lay thee open; all the world shall see how just and righteous thou art: thy good carriage shall be discovered to thy shame and dishonour.

13. "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*:"]—When thou criest out in thy distress, let these thy goodly associates help and deliver thee; but for them, I will blow them away, as wind doth the dust; they shall vanish to nothing.

14. "And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people."]—They shall again inherit their old home at Jerusalem; and shall return to my temple; and shall encourage and persuade each other to an holy and conscionable profession of godliness, and to a removal of all impediments that might hinder their piety and obedience.

16. "For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me," &c.]—I will not always be exercising my people with heavy afflictions; neither will I always show myself angry with them; for then the weak spirit of man must needs sink under the burden, and be utterly daunted.

17. "I hid me, and was wroth, and he went on frowardly in the way of his heart."]—I was displeased with him, and withdrew my grace from him; and he went on frowardly in those wicked ways, which his own heart suggested unto him.

18. "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."]—I have well seen the courses which he takes, and might take just occasion to be revenged of him; but I do rather pity his perverseness, and will help him, though undeservedly, and restore his wonted comforts to him, and to those that are compassionately affected with his sorrows.

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19. "I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him."]—I do put into the mouths of my prophets those tidings of peace, whereby the hearts of my people shall be cheered; and have put the word of reconciliation into the mouths of my evangelical preachers, whereby they may be saved: both of these messengers shall come with the happy news of peace, both unto Jews and Gentiles.

LVIII. 2. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness,"]—Yet they do, in an outward formality, make a goodly profession; as if they were zealous in seeking me, and delighted in knowing my laws, &c.

3. "Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours."]—Will you know the reason why your fasts are not accepted of me? Behold, while you make a show of austerity therein, ye give yourselves to carnal pleasures; and exact, on that day which should be solemnly holy, the hardest labours and most servile works.

4. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high."]—Behold, though ye do formally fast, yet you do still give yourselves to strife and contention, to cruel extortion and oppression; and colour these wickednesses with a show of mortification and holiness: such a fast as this is, is not that which shall win any favour or acceptation to you, or to your devotions.

8. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward."]—Then shalt thou be blessed with an happy renewing of all comforts upon thee: thy prosperity shall be suddenly restored; then shall all beholders acknowledge thee for just and righteous; and whereas now thy shame is too apparent, then, the glory of the Lord shall encompass and deck thee.

9. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;"]—If thou shalt take off thine hand from oppressing thy poor brethren, and abstain from all injurious actions which may be to their prejudice, and shalt refrain thy tongue from speaking vainly or lewdly;

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10. "And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day."]—If, in a feeling compassion of the miseries of the needy, thou shalt enlarge thy bounty and relief to him, and shalt yield comfort to the afflicted soul, God shall turn thy sorrow and calamity into joy and happiness.

12. "And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations."] —And those, that shall be of thee, shall build again the old neglected walls of the city and temple of Jerusalem; and raise up those foundations which shall continue for many ages after, &c.

13. "If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him," &c.]—If thou shalt refrain thy foot from walking, far or servilely, on the sabbath; and refrain thyself from doing thine own works, or taking thy own carnal pleasures on my holy day; and shalt, contrarily, take delight in a conscionable sanctifying of that day of the Lord, as that, which is by thee accounted a day of consecration to thy God, and worthy of great reverence and honour, &c.:

14. "Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*," &c.]—Then shalt thou find unspeakable comfort in the Lord; then I will cause thee to possess and rule over that highly situated and fruitful land of Judea, and will maintain thee with that inheritance which thou hast now from thy forefathers.

LIX. 5. "They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."]—All their projects and actions are either vain or wicked; full of deadly poison, to the envenoming of all that deal with them: whosoever therefore meddleth with them cannot be free from the danger of infection and death.

6. "Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands."]—Their works and designs, which are least harmful, are yet utterly vain and unprofitable: however they may undertake much, their labours come to nothing, either for the benefit of others, or their own safeguard, &c.

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8. "Whosoever goeth therein shall not know peace."]—Whosoever walketh in them shall never have and enjoy true peace in his soul, nor expect to be blessed and prospered from above.

9. "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness."]—Therefore hath God withdrawn the hand of his merciful protection and gracious administration from us; and we are yielded up to be a prey of rapine and injustice: we wait for comfort and prosperity, but we find nothing but sorrow and misery.

10. "We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*."]—All the light of our former comfort is taken from us; and we are so affected with the judgments of God, as that we know not how to guide ouselves in our present condition: we cast about for helps and directions in vain, and miscarry in the use of them: we are carried captive into desolate places, out of the society of men; as if we were dead carcasses, cast aside for the grave.

11. "We roar all like bears, and mourn sore like doves."]—We do, in all fashions of sorrow, bemoan ourselves; either roaring out in the extremity of our grief, as bears in a forest; or more silently murmuring our complaints, as doves on the housetop, &c.

15. "Yea, truth faileth; and he *that* departeth from evil maketh himself a prey."]—Yea, truth and honest sincerity is failed amongst men; and he that will not run into the same excess of riot, but maketh conscience of their evil ways, is exposed to the scorn and spoil of the world, &c.

16. "And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."]—And he saw that there was no man that would interpose himself, and labour for the reforming of these foul corruptions; and wondered to see so general a barrenness of grace, as that there was not one man to stand out for his Church, either to sue for it, or to endeavour the redress of it: therefore God resolved, since there was no help or hope in human means, to take the cause into his own hand; and to work mightily the deliverance and salvation of his people by his own power and justice.

17. "For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of

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vengeance *for* clothing, and was clad with zeal as a cloke."]—To which purpose the Almighty hath completely armed himself with righteousness and salvation and zeal, and means of vengeance upon his enemies; that his people may well see how both forward and powerful he is to rescue them, and to plague their oppressors.

19. "When the enemy shallcome in like a flood, the Spirit of the LORD shall lift up a standard against him."]—When the enemy shall come furiously upon them, like a raging and impetuous flood, the Almighty shall wage war with him, and join battle accordingly against him to his destruction.

20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD."]—The Redeemer of the world shall, in his due time, be revealed, and shall personally come to mount Zion; and shall save all penitent sinners in his whole Church upon earth.

21. "My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of my seed's seed, saith the LORD, from henceforth and for ever."]—Amongst and above all other testimonies of my favour to thee, my Church, this shall be most remarkable; that I will give thee my word and my Spirit for instruction, for sanctification: the one shall not depart out of thy heart, nor the other out of thy mouth; but shall perpetually continue to thee, and to thy seed after thee, unto the end of the world.

LX. 1. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."]—Arise out of the dust and sorrow, O thou my afflicted Church, and be thou glorious; for the time is come wherein God is purposed to comfort and to honour thee before the eyes of the world.

2. "For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee."]—For, behold, the darkness both of ignorance and calamity shall be upon the rest of the earth; but as it was with thee in Goshen, so it shall be now again, the Lord shall cause the light both of knowledge and comfort to arise upon thee.

5. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."]—Thou shalt assemble cheerfully together, and thine

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heart shall be full of astonishment and wonder and thankfulness; because the store of those foreign nations, which by divers seas are severed from thee, shall be converted unto thee, my evangelical Church: all the forces and excellent graces of the Gentiles shall be added unto thee.

6. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the LORD."]—The multitudes of several nations shall come, and send in unto thee, according to their sundry commodities and means of conveyance, all manner of rich and precious presents; whereby they shall testify their homage and joy in that God which hath honoured them with the high calling of the children of his Church.

7. "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."]—So cheerful and so frequent and universal shall be the sacrifices which shall be offered unto God in joy and thanksgiving, as that all the Arabian flocks shall be gladly consecrated to this service, and shall ascend up in an holy smoke to the God of heaven; and I will exceedingly glorify my Church wherein I am honoured.

8. "Who *are* these *that* fly as a cloud, and as the doves to their windows?"]—Then shall my Church, wondering at so frequent a confluence, say, Who are these that come flying as thick as clouds, and as swiftly as the doves to their windows?

9. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD."]—Surely the foreign nation shall be called into the Church, even from beyond the seas: the ships shall be employed, therefore, to bring in both their persons and their treasures to be dedicated to the service of God, &c.

10. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee."]—And, in a type of the restoration of my Church, behold, the sons of strangers shall help to reedify the walls of Jerusalem; and their kings shall give bountiful gifts towards the repairing of the edifices thereof, &c.

11. "Therefore thy gates shall open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought."]—

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The doors of the Church, under the Gospel, shall be always open: they shall not be shut either by night or day upon any man, but shall be wide opened to receive all comers; that the riches of the Gentiles, and their kings and governors, may have a clear and free ingress thereinto.

12. "For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted."]—As there neither is nor can be any salvation out of Christ, or out of the Church; surely that person, or that nation and kingdom, that cometh not in, and submitteth not to the government of Christ in his Church, cannot choose but perish.

13. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."]—All the tall cedars of Lebanon, and all those other varieties of trees, both for building and sculpture, shall gladly be employed to the reedifying of the material temple; and all persons, both honourable and mean, shall joyfully be employed to be the pieces of my spiritual Church and Sanctuary; so as the place where I shall fix my foot, and dwell for ever, shall be beautiful and glorious.

14. "The sons also of them that afflicted thee shall come bending unto thee."]—The posterity of those that persecuted thee, O my Church, shall come in, and with all reverence submit themselves unto thee; &c.

16. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings."]—The Gentiles and their kings, which heretofore have been hostilely bent against thee, shall now lay to nourish and sustain thee, even as the mother doth her child, with the milk of their breasts; and shall yield thee their best succour and assistance, &c.

17. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."]—I know you will much lament the ruins of the glorious temple; but be of good cheer; it shall be better built than before: instead of the former brass it shall now be enriched with gold, and in all the whole fabric the change shall be to the better; and whereas you have served under an hard bondage of the Babylonians, now, instead of those tyrannous officers, you shall have peace; and instead of exactors, justice.

18. "But thou shalt call thy walls Salvation, and thy gates

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Praise."]—The safeguard of God shall be instead of walls unto thee, and thy gates shall be full of the praise of thy God.

19. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory."]—There shall be a certain stability and fixedness of the happy estate wherein thou art: thou shalt not be subject to any more interchanges of light and darkness, or depend upon those outward means of comfort which are wont to convey it to the world; but the Lord himself, who is ever one, and unchangeable, shall be thine everlasting light, and thy God thy glory.

So verse 20.

21. "Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."]—Those that are the true and lively members of the Church shall be all sincere and upright; not wicked, not hypocritical: they shall be unremovably fastened in their holy station, as being the branches of my own planting, and the work of my own hands, which I have made for the glory of my mercy.

22. "A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time."]—Though thou be now small in number, yet thou shalt become exceeding populous; and thou, which art now weak, shalt become a strong and mighty people: I, the Lord, will, in due time, and that ere long, accomplish it.

LXI. 1. "The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;"]—The Spirit of the Lord is upon me, the Messiah and Mediator; and hath endued me with power and virtue from above: and authorized and sent me to preach the glad tidings of salvation to the humble and contrite soul; to proclaim liberty to those which are now in miserable captivity under Satan; to release those which are bound with the chains of their sins.

2. "To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;"]—To proclaim the acceptable time of redemption, now fully come to the world, and of just vengeance of our God, against the malicious

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enemies of his Church, to their confusion, and the comfort of those whom they have unjustly afflicted;

3. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."]—To set a day of deliverance to them which mourn in God's Church, whether for their sins or under their afflictions; to put off all the sackcloth and ashes and sad ceremonies of their dejection, and, instead thereof, to give them cheerfulness and joy and thankful acknowledgments of mercy; that those, which before were as fruitless and sapless stocks, may now be called, and so approved, the fruitful and flourishing trees of righteousness, such as God hath by his Spirit planted in his Church, for the glory of his own mercy.

4. "And they shall build the old wastes, they shall raise up the former desolations."]—In a just type of which restoration, my people the Jews shall build again those ruinous walls that had lien seventy years waste, &c.

5. "And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers."] —And those which are strangers to you, both in nation and religion, shall be ready to be helpful unto you upon all occasions of your outward and secular employments.

6. "But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."]—While ye shall be a royal priesthood, consecrated unto the Lord, and to his holy service; participating of all those comforts which God hath laid up in store for them which now are called *Gentiles*, whose future glory and happiness shall be an accession unto yours.

7. "For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."]— For that shame and grief which ye have endured, you shall have an abundant recompense of joy and comfort; and instead of your former confusion, ye shall now be rewarded with contentment and cheerfulness in the fruition of your manifold blessings; the happiness of their return to their own land shall make double amends for their captivity, and they shall find cause of everlasting joy.

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8. "For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth."]—I, the Lord, love sincerity and true dealing in the carriages of men: I cannot abide that men should pretend a sacrifice to be offered unto me when they mean nothing but fraud and violence, that they should hope to please me with a stolen oblation: I will direct and enable them to serve me faithfully, &c.

9. "And their seed shall be known among the Gentiles, and their offspring among the people."]—Their seed, which shall be appointed to carry the word of God unto the Gentiles, shall be highly honoured of them, and their offspring among that people with whom they shall be united, &c.

LXII. 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth."]—For my Church's sake I will not cease, till I have accomplished the great work of her redemption; and have fully finished, and openly manifested, the glory and salvation of mine elect.

2. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name."]—And those that are now far off, even the now-despised Gentiles, shall acknowledge thy righteousness, O my Church; and that not the meaner sort, but even kings and princes shall bless and celebrate thee; and thou shalt be honoured, as with a new estate, so with a name also which the Lord shall put upon thee.

See verse 4.

3. "Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God."]—God shall put exceeding glory upon thee, and shall cause to shine forth in thee the praise of his wonderful mercy; so as he shall unspeakably honour himself by honouring thee.

4. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married."]—And that new name which he will call thee by is this; now, whereas thou art, both in name and condition, Forsaken; then, thou shalt no more either be so or be so called, but shalt both be and be called My Delight-

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some Spouse, forasmuch as both thy person and thine obedience shall be graciously respected of me.

5. "For *as* a young man marrieth a virgin, *so* shall thy sons marry thee."]—The outward and bodily marriage is and shall be the image of this spiritual: behold, as a young man espouseth a virgin, so shall thy faithful ministers espouse thee unto me, &c.

6. "I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence."]—Behold, I have set over thee, O my Church, faithful pastors and teachers, who shall, in season and out of season, be instant to deliver my messages unto thee: ye, that speak from the Lord, and are his ambassadors to his Church, do your duty conscionably; hide no part of God's counsel from his people; and be earnest with God in the behalf of his Church.

7. "And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."]—O, be ye ever importunate in your prayers; not ceasing, till God have perfected his great work for his Church, which he hath determined and begun, investing his chosen ones with full glory.

8. "The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies."]—The Lord hath engaged himself by his oath, and hath sworn by his power and omnipotence, that he will no more give over his Church to the utter waste and spoil of their enemies, &c.

10. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."]—My Church shall be as a populous and well traded city, which shall be full of infinite resort: go to then, O my spiritual overseers; pass through the gates diligently and frequently, and make way for that happy concourse which shall be thither; remove those hinderances and scandals which may lie in the way of my people; and call all mine to an holy and constant profession and maintenance of my truth.

LXIII. 1. "Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."]—Who is this, shall my wondering

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Church say concerning her God and Saviour, who is this that comes out from among the troops of his enemies, with garments distained with blood; even this, that is decked with the glory of his victory and triumph? Dost thou ask who I am, O my Church? shall he say: I am thy righteous and holy Redeemer; mighty to save and deliver mine elect.

2. "Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?"]—Wherefore then, O Saviour, art thou thus suited in crimson, and dyed red with blood? If thou be so powerful to save us, how hast thou not delivered thyself from this effusion of thine own blood? or is it the blood of enemies that hath thus drenched thy robes; so that thou lookest as one that hath been treading in the winepress, all tainted with the blood of the grape?

3. "I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."]—It is true, O my Church, I have been indeed treading the winepress of my Father's wrath: I have been crushing and trampling upon all the clusters of mine enemies; even I alone, by my mighty power, have trod them under my feet, without the supply of all other helps: the victory is mine alone, which I will, in my good time, fully accomplish; for I will, in my just anger, be exquisitely avenged of all those that maliciously rise up against me, and will give proofs to the world of my vengeance and their sufferings.

4. "For the day of vengeance *is* in mine heart, and the year of my redeemed is come."]—For I have eternally decreed and set the day wherein I shall be perfectly revenged of the proud and wicked enemies of my Church, and wherein I shall fully redeem my faithful people.

5. "And I looked, and *there was* none to help; and I wondered that *there was* none to uphold:"]—I saw there was no help to be expected from any finite creature; and being much affected to see so remediless a desolation of my Church, I addressed myself to the work, and by my own power wrought their deliverance, &c.

8. "For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour."]—For he said, Surely, these are my chosen ones, my peculiar people; they will stick fast to me, and will not degenerate into wicked and lewd courses: so he

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who expected this holiness and perseverance from them was a Saviour unto them.

9. "In all their affliction he was afflicted, and the angel of his presence saved them."]—In all their afflictions he pitied them, and did, as it were, suffer with them; and the Angel of his covenant, who still appears before his face to intercede for his Church, saved them for the dangers of manifold destructions, &c.

11. "Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?"]—Then he remembered the days of old; and those ancient passages that were betwixt Moses and his people, whose posterity, in their present distresses are ready to say, Where now is that God that did so powerfully bring his people through the sea, by the hand of Moses their leader? where is he that did then put his Holy Spirit into that faithful guide of his people?

13. "That led them through the deep, as an horse in the wilderness."]—He that led them through the Red sea with no less security and confidence than an horse walks in an even and smooth down, &c.

So verse 14.

15. "The sounding of thy bowels and of thy mercies toward me? are they restrained?"]—The yearning of thy bowels and thy tender compassions toward thy people.

16. "Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not:"]—O God, how boldly may we sue to thee, since thou art our Father! nothing in the world can strip us of this relation to thee: whatever become of all these terms of cognation and consanguinity, which the world can afford, surely nothing can hinder this our challenge of interest in thee: and however we have made ourselves by our sins unworthy to be owned by our father Abraham, if he could take notice of these earthly things, yet do not thou cast us utterly off from the benefit of that covenant which thou madest with him and his seed: &c.

17. "O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear?"]—O Lord, we know if thou guide us not we cannot but err: why hast thou withdrawn thy Spirit from us upon the just desert of our sins, so as we have thereupon gone astray from thy laws? why hast thou, in the pu-

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nishment of our wickedness, given us over to the hardening of our own hearts before thee?

18. "The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary."]—It is but a little while, in comparison of the promise and covenant made to thy people, that thy peculiar and select nation have possessed this good land; and now our adversaries have destroyed thy holy temple.

19. "We are *thine:* thou never barest rule over them; they were not called by thy name."]—They can challenge no part in thee: we are thine own charge and chosen inheritance; thou hast given laws to us, and hast exercised a special sovereignty over us: thou hast not done so to them; they were never so endeared to thee, never so much graced by thee.

LXIV. 1. "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence."]—O that thou wouldest magnify thy mighty power in the deliverance of thy people; and, for that cause, that thou wouldest tear open the heavens before thee, that they may give way to thy coming down; and the mountains might melt and flow like water at the terror of thy presence!

2 "As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!"]—O that thy presence to the world might be as fire to metal or to water; to melt the one, to cause the other to boil; that all the adversary powers might with horror and confusion know thy greatness and omnipotence: and that all the nations which now forget thee and slight thy power might tremble at thy presence!

4. "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him."]—Thou hast done many and great wonders for thy people of ancient times; such as whereby thou hast approved thyself to be the only true God; so as the ear hath not heard nor the eye seen the clear demonstrations of any god but thyself; of such infinite power and mercy to provide so graciously and miraculously for those that depend upon thee.

5. "Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be

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saved."]—Thou hast heretofore given merciful proofs of thy favour to our forefathers, who rejoiced in thee, and lived holily before thee; and so thou art ready to do to those that awfully and thankfully acknowledge thee, and adore thee, in the ways of thy justice and mercy: but as for us, thou art displeased with us, for we have done wickedly before thee; whereas if we had the grace to continue in those ways of thine we should be sure to be saved.

6. "But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."]—But we are all very abominably sinful before thee, and our very best services and obediences are full of odious and shameful corruptions; and therefore under this displeasure of thine we cannot but fall away, as a dry leaf from the tree; and the just punishment of our iniquities, like a wind, hath blown us away and dispersed us.

LXV. 1. "I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name."]—Whatsoever become of you, my late people of the Jews, my covenant shall be made good with another nation whom ye think not of; behold, the Gentiles shall come in your room; I am sought of them which were before utter aliens from me and my Church; and I am accordingly found of them which heretofore sought me not: I called a people unto my Covenant of Grace which had before no relation unto me either of name or interest.

2. "I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;"]—I have made continual and important means to these rebellious Jews; who yet will not be reclaimed, but walk on, lewdly and stubbornly, in their own vain and sinful lusts;

3. "That sacrificeth in gardens, and burneth incense upon altars of brick;"]—That sacrificeth in those groves which they have in their private orchards, and upon their own erected altars, according to their vain and superstitious fancies, contrary to the charge of God, who hath confined their services and oblations to his altar at Jerusalem;

4. "Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels;"]—Which, in devilish fashion, gave themselves to the practice of necromancy, consulting with evil spirits under

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the form of the dead, and making no difference of those meats which the law hath made abominably unclean;

5. "Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day."]—Which, in the pride and scorn of their heart, are ready to say to the holy prophets of God, admonishing them of their sins, Tush, I regard thee not; keep thy counsel to thyself: I am holier than thou. These are tedious and noisome to me; and their proud hypocrisy is such as shall provoke my perpetual indignation, to burn them up like an unquenchable fire continually.

8. "Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all."]—Thus saith the Lord, As a man that intends to cut down or root up a sour ill-fruited vine, and, finding one branch of it yielding a kindly and pleasing grape, forbears to destroy it; so will I do with my people: though in a generality they deserve an utter extirpation; yet for the sake of some of them, whom I have found careful and conscionable, I have resolved not to destroy them all.

9. "An inheritor of my mountains."]—A people that shall inherit and possess that my mountainous country of Judea.

10. "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."]—And there shall be a frequent rehabitation of the whole land of Israel and Judah: the late desolate pastures of Sharon and the fruitful valley of Achor shall be again put to use, and serve for the feeding and grazing of your flocks and herds.

11. "But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number."]—But ye are they that forsake the Lord; that do wilfully neglect my chosen mountain of Zion, and my holy temple there; that offer sacrifice to a base rabble of counterfeit gods, and furnish drink offerings to all the innumerable hosts of heaven.

12. "Therefore will I number you to the sword,"]—Therefore will I design you to destruction, &c.

13. "Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall

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drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed."]—Ye have made a fashionable profession of service to me, but there hath been no truth therein; and ye shall speed accordingly: for, behold, those that are indeed my true and faithful servants, shall eat, and drink, and rejoice, and enjoy the good things of the land; when ye hypocrites shall be held short of all these comforts, and shall be punished with shame and want.

So verse 14.

15. "And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name."]—And that name, whereof ye now vainly boast, shall no more be disgraced by you; but contrarily, instead thereof, your name and memory shall be execrable to all my chosen; so as when they would curse another they shall say, So may God curse thee as he did the Jews; for the Lord God shall destroy thee, and call his servants out of other nations, and by other names; even by the glorious names of Christians.

16. "That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."]—And all the earth over men shall give themselves to the holy and conscionable worship of God: whether they pray, or whether they swear, or whatsoever act of religion they do, it shall be directed to the only true God; for God hath determined to put a final end to the calamities of his Church, and not to see their grievous distresses any longer.

17. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."]—Behold, I will renew all things by the power and government of my Son Christ: the whole world shall be then cast in a new mould; the former condition, which served only for a shadow of the future, shall then vanish, and be no more of use or remembrance.

18. "But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."]—Be ye glad and rejoice for ever, O ye faithful souls, which shall receive the benefit of this happy renovation; for I will give fulness of joy unto my Church, and will make my people eternally blessed.

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20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed."]—There shall be a perfect age and stature in Christ; no deficiency either in a nonage or a decrepit estate, but all shall attain to their due growth: the child shall not die till he be an hundred years old, and shall reach to an happy maturity; and those that are old shall enjoy a strong and vigorous age: thus spiritually blessed shall they be that are in Christ: but those who are out of him are no less miserable; for the sinner, though he enjoy a long life here on earth, yet is and shall be accursed; the length of his days shall add to the extremity of his torment.

25. "The wolf and the lamb shall feed together," &c.]

See chap. xi. 6.

LXVI. 1. "Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?"]—Why do ye, vain Jews, think to merit me; and boast yourselves of a temple built to me? as if that were a sufficient cover for all your hypocrisy and misbehaviour: no; ye know well enough I have no need of an house of your making; I have another manner of house of my own, even the heaven of heavens is the roof of it, and the earth is the floor of it; in that I can and do gloriously dwell, without any material fabric of yours.

2. "But to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word."]—My love and respect is to that man that is of a true, broken, penitent, faithful heart: he is a fit temple for me to dwell in, &c.

3. "He that killeth an ox *is as if* he slew a man."]—Without this, all your legal compliments of ceremonies are not only vain, but odious: he that killeth an ox, in a formal sacrifice to me, is as pleasing as if he had murdered a man; &c.

4. "I also will choose their delusions, and will bring their fears upon them," &c.]—I will make choice of their own delusions wherewith to punish them: they thought to deceive me with their hypocritical devotions, and I will make their very hypocrisy their confusion; and will bring upon them those judgments which they most of all feared, &c.

5. "Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear

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to your joy, and they shall be ashamed."]—Those false brethren of yours, that hated you for your piety and goodness, were ready to say, We are more careful to glorify God than yourselves; or, Let God glorify himself by his judgments where they are deserved: but they shall once find it otherwise with them; for God shall appear to your joy and their confusion.

6. "A voice of noise from the city, a voice from the temple, a voice of the LORD, that rendereth recompense to his enemies."]—Behold, their judgment is not afar off: hearken! methinks I do already hear a voice of noise and tumult from the city of Jerusalem, and from the temple, which shall be wasted; even a fearful voice of that just God which rendereth vengeance to his enemies.

7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child."]—My Church under the Gospel shall be exceedingly fruitful: she shall bear children unto her God with great ease and speed; yea, she shall bear a generous and manly issue before she finds the throes of her travail.

So verse 8.

9. "Shall I bring to the birth, and not cause to bring forth? saith the LORD."]—What marvel can there be of this easy and speedy multiplication of the Church, when as the Lord himself hath undertaken the work? Is there any thing impossible or difficult to the Almighty? Finite powers may fail; but shall I bring to the birth, and not cause to bring forth? saith the Lord; &c.

12. "For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees."]—Behold, I will give an happy and glorious condition to my Church: her peace and prosperity shall overflow her, like a full river; and the glory and excellency of the Gentiles shall come gushing in upon her, like a strong torrent: then shall ye sons of the Church your Mother suck the breasts of her happy nourishment; and she, like an indulgent mother, shall bear you close to her in her arms, and shall dandle you on her knees, and testify her dear love and care of your tendance and education.

14. "And your bones shall flourish like an herb."]—Ye, which lay like dry bones scattered upon the earth, shall then live again and flourish, as an herb of the field, &c.

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15. "For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury."]—For, behold, the Lord will come in a furious and terrible manner, to take vengeance on his enemies; so as his adversaries shall be confounded with the horror thereof, &c.

17. "They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abominations, and the mouse, shall be consumed together, saith the LORD."]—They that give themselves to their idolatries in their private groves within their orchards, with all fond ceremonies of superstition, making choice of some one tree above the rest, more peculiarly consecrated to their false god; and do wilfully transgress the law of God, in eating those things which are forbidden, as abominably unclean; they shall be consumed together, both the superstitious and the profane, saith the Lord.

18. "It shall come, that I will gather all nations and tongues; and they shall come, and see my glory."]—The time shall come, when, out of all nations and tongues, I will gather me out an holy Church to myself; and they shall be partakers of that grace which hath hitherto been appropriated to the Jews; and, as my truly adopted children, shall inherit my glory.

19. "And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."]—And, amidst the common judgment, I will set a mark upon them whom I will have reserved; and those, that do escape of them, I will send as my messengers to the nations round about, to convert them unto me: I will send them, both by sea and land, to all parts of the earth; as to Cilicia, to Africa, to the lesser Asia, to the Parthians, Grecians, Italians, and to the isles afar off, that have not formerly heard of my name, nor seen my glory; and they shall publish my Gospel amongst the Gentiles.

20. "And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD."]—And they shall be a means to turn the hearts of the world unto God, and to win men from their superstitions and impieties to the ser-

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vice of the true God; so as out of all nations there shall be some added to the Church, and shall hasten, by all the several means of their conveyances, to join themselves to the assemblies of God's people; with no less zeal and purity, than now the children of Israel are wont to serve and worship God in the house consecrated to his name.

21. "And I will also take of them for priests *and* for Levites, saith the LORD."]—And, of these converted nations, will I take some to my immediate service, to be peculiarly devoted to me, in the public ministration of my Church, saith the Lord.

22. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain."]—And this happy condition of my Church shall be during and permanent; so as there shall never want those that shall profess my name upon earth, &c.

23. "And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."]—Whereas, under the Law, there were set and fixed solemnities, in which God was publicly attended upon with sacrifices and thankful celebrations; now, these festivities and religious duties shall be perpetual, and continue without all intermission; and all nations shall at all times come to worship before me, saith the LORD.

24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."]—And those that have sincerely professed me shall be made the witnesses of the heavy vengeance of God upon them that have wilfully rebelled against me; who shall be tormented with perpetual anguish of conscience, and lie unrecoverably under the sense of the fearful wrath of God, and be a woful and abominable spectacle to angels and men.

JEREMIAH.

I. 1. "The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin."]—The words of Jeremiah the son of Hilkiah, that famous high priest, who found the original book of the law; which Jeremy was one of the priests that dwelt in Anathoth, a town within three miles of Jerusalem, which in the tribe of Benjamin was allotted peculiarly to the priests.

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2, 3. "To whom the word of the LORD came in the days of Josiah, &c., in the thirteenth year of his reign. It came also in the days of Jehoiakim, &c., unto the end of the eleventh year of Zedekiah, &c., unto the carrying away of Jerusalem captive," &c.] —To whom the word of the Lord came, in the thirteenth year of king Josiah; and continued long with him; insomuch as he prophesied one and forty years, under the reigns of Josiah, Jehoiakin, and Zedekiah, besides those years which he lived after the captivity.

5. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations."]—Before ever thou wert conceived in the womb of thy mother, I foreordained thee, in mine eternal counsel, to be a worthy instrument of my glory; and before thou wert born into the world I set thee apart to this great service, and predetermined thee to be a prophet to the nations.

6. "Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child."]—Then said I, Alas, O Lord God! behold, I am unfit and unable and unworthy to carry thy great messages to the kings and princes of this world; I am a very child, both in years and abilities.

7. "But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."]—And the Lord said unto me, Never plead thine age or disability, for I will give thee a mouth and wisdom; I will send thee forth on my errand, and furnish thee sufficiently for the service thou goest about: go therefore to all that I send thee, and speak all that I command thee.

10. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."]—See, I have this day made thee a prophet, not to the Jews only, but to the nations round about also; to several countries and kingdoms; with commission to deliver my messages concerning the destroying and rooting out, the planting and establishing, of their dominions and sovereignties.

12. "Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it."]—It is true: thou seest indeed an almond tree, in a figure and representation of that haste which I will make in the performance of my judgments; for, as

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that is the first tree which puts forth, so it well betokens the speed of my executions.

13. "And the face thereof *is* toward the north."]—And the forepart thereof to the fireward, was by the situation of it towards the north.

14. "Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land."]—Then the Lord said, This caldron or boiling pot is Judea; this fire is the affliction and vastation which it shall undergo; and from out of the north, even from the Babylonians, shall this desolation come upon all the inhabitants of the land.

15. "For, lo, I will call all the families of the kingdoms of the north, saith the LORD;"]—For, lo, I will call the neighbouring kingdoms of the north, in assistance to the Babylonians; and they shall come, &c.

17. "Therefore gird up thy loins."]—Therefore, stir up thy courage, and rouse up thy spirits.

18. "For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land."]—For, behold, I do this day confirm thee against all the opposition which shall be made unto thee: thou shalt be more surely defenced from henceforth than a strongly walled city; more firm than a pillar of iron, or walls of brass, &c.

II. 2. "Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown."]—I remember well, how graciously I dealt with thee of old; and how well thou wert affected to me, in my first choice of thee for my people; and how we were mutually engaged to each other by covenants and professions of love; when I led thee in the wilderness, and carried thee, with miraculous sustenance and preservation, through an uncultured desert.

3. "Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD."]—Israel was then consecrated to the Lord, and set apart for his service; as the firstfruits are wont to be sequestered and devoted to God; so as all that devour them bring evil upon themselves.

8. "The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal."]—The very priests,

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which should be the leaders of my people, do not inquire after the Lord, but after their own profits and occasions; and they that handle the law do not acknowledge me, and give me that observance which they ought &c.; and the prophets turn from God to Baal, and prophesy in his name, &c.

10. "For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see be if there such thing."]—Look about, where ye please; take view of any whatsoever foreign nation, Grecians, Arabians, or whom else soever; and see if you find the like inconstancy and impiety amongst them.

11. "Hath a nation changed *their* gods, which *are* yet no gods?"]—Is there any one of them that hath been induced to change those deities which they had professed to adore, and yet they are no gods at all? &c.

14. "*Is* Israel a servant? *is* he a homeborn *slave?* why is he spoiled?"]—What dost thou make of thyself, O Israel? Dost thou go for a son, or for a slave rather, that thou art thus spoiled?

15. "The young lions roared upon him, *and* yelled, and they made his land waste."]—Thy enemies have come fiercely upon thee, and have roared and ramped upon thee, like lions, &c.

16. "Also the children of Noph and Tahapanes have broken the crown of thy head."]—Yea, not only those lion-like Assyrians have come upon thee, but the weak effeminate Egyptians have risen up, and prevailed against thee.

18. "And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?"]—And now, what hast thou to do with ambassages to Egypt; what vain confidence is this, that thou puttest in treaties of aid with them? or, wherefore dost thou send other ambassadors to Assyria, and cravest their friendship and succour, as if the waters of Jordan were not for thee, but thou must drink of Nilus and Euphrates?

21. "Yet I had planted thee a noble vine, wholly a right seed."]—I bestowed much care and cost upon thee, in my first choice of thee: then thou wert a peculiar and holy people unto me, &c.

22. "For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD."]—And now, O Israel, thou art so foul, that by no human means whatsoever, which thou canst reach unto, it is possible for thee to cleanse and wash off the filthy spots of thine iniquities before me.

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23. "See thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;"]—See what thou hast done in the valley of Benhinnom; and in those other dales, where thou hast sacrificed by the brooks: thou hast been eagerly set upon thine idolatries; and hast run to them with no less haste and speed than the dromedary is wont to rid the way:

24. "A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her."]—Yea, thou hast been utterly unreclaimable, like to a wild ass in the wilderness, which runs wild and loose, snuffing up the wind; scorning to be either bridled or turned in her course: all they that pursue after her do but weary themselves in vain, until the time come that, upon her impregnation, the burden of her womb shall force her to rest.

25. "Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."]—Refrain thyself, at last, from thine abominable prostitutions, wherein thou hast laid thyself naked to the fornications of thine idolatry; and quench this wicked thirst of thy sinful lusts: but thou continuest obstinate, and sayest secretly, There is no hope of my reclaiming: no; I have taken a deep affection to the strange gods of the Gentiles, and I will go after them.

30. "In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion."]—In vain have I bestowed my chastisements upon you, for ye have not made any good use of my corrections: you have been the murderers of God's prophets amongst you; even as a fierce lion have ye devoured them.

31. "O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?"]—O ye unthankful generation, attend to this word of the Lord: Have I been barren of my favours to you? have I yielded you no variety of comfortable fruits? have I not enlightened you with the knowledge of my name and my laws? and now, when I have brought thee into thy promised land, and settled thee there, thou art ready to say in thy presumption, We are lords, and have gotten to ourselves these dominions; we will regard thee no more!

33. "Why trimmest thou thy way to seek love? therefore hast

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thou also taught the wicked ones thy ways."]—What profit canst thou expect, by seeking the friendship and aid of the Egyptians, and trimming up thyself for their acceptation? thou art both infected by their wickedness, and hast corrupted others by the wickedness wherewith thou art infected.

34. "Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these."]—Thou art plainly found guilty of the blood of my prophets, which thou hast cruelly shed: there needs no secret search for the finding out of this murder of thine; it is open and apparent to the eyes of the world.

36. "Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria."]—Why goest thou about to alter thy dependence; and, instead of Babylon, to rely upon Egypt? That trust shall fail thee: thou shalt be ashamed of this vain confidence of thine, as Ahaz was of his trust in the Assyrian.

37. "Yea, thou shalt go forth from him, and thine hands upon thy head."]—Thou shalt go forth from him with extreme mourning and lamentation, &c.

III. 1. "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD."]—O my people, thy wickednesses are many and great; and yet, such is my mercy, I could be content, upon thy repentance, to pardon them. Thou art my wife, and hast committed whoredom; thou hast betaken thyself to another husband, and therefore hast made thyself uncapable of my reacceptance by the law; yet, return again to me, and I am ready to receive thee, saith the Lord.

2. "Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness."]—Thou hast frequently committed spiritual fornication in thine high places; yea, thou hast tempted others to these idolatrous practices, and hast been ready to solicit and draw on this sin with them, waiting for these opportunities of thine idolatries, as the Arabian waits for a prey in the wilderness, &c.

3. "Thou hadst a whore's forehead," &c.]—Thou art grown impudent and shameless in thy sin.

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4. "Wilt thou not from this time cry unto me?"]—Yet wilt thou not, after so many and grievous afflictions, begin to recollect thyself, and to acknowledge me? &c.

11. "And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah."]—Israel and Judah are both shamefully wicked; and yet, of the two, Judah is worse than Israel: her treachery is so much more, as she had more favours from me.

12. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel."]—Go and proclaim these words, even to those Israelites which are now captived amongst the Medians in the north; and since Judah will not hear, say to them, Return, thou backsliding Israel, &c.

14. "For I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."]—For I had made an holy covenant with you; and will, upon your repentance, call some of you back again to your land, and to my temple.

16. "They shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it;* neither shall *that* be done any more."]—They shall no more trust to the outward formalities of God's worship, and to the fashionable profession of religion, as if the very name and presence of the ark were enough to save them; neither shall their thoughts be upon these outward helps as all-sufficient and acceptable, &c.

17. "At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it."]—At that day they shall acknowledge the true Church of God as holy, and as the seat of God's spiritual government; and the Gentiles shall, together with them, flock unto it, &c.

18. "And they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."]—They shall both come together out of their spiritual captivity into the bosom of my evangelical Church, &c.

19. "But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me."]—But I said, How shall it come about, that thou, which deservedst not the name of a servant, shalt become a dear son unto me, and shalt have a pleasant and happy

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inheritance bequeathed unto thee, even a blessed room in my Church? And I answered myself again, It is by the means of thy faithful invocation of me, and of thy true repentance and holy obedience, that this shall be effected.

21. "A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God."]—Even in those high places, where the offence was committed, a voice was heard of weeping and supplication of the children of Israel, lamenting their former wickedness, and calling for mercy to that God whom they had forgotten.

23. "Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains."]—In vain is deliverance and salvation hoped for from those idols which we have worshipped on the hills and high places, &c.

24. "For shame hath devoured the labour of our fathers from our youth."]—This shameful idolatry is that which hath undone both our late forefathers and us, &c.

IV. 3. "Break up your fallow ground, and sow not among thorns."]—Hitherto, O my people, your hearts have been like to a rough, thorny, uncultured ground; but now, break up this fallow ground of yours by an unfeigned repentance, and root up these thorns of your corruptions.

4. "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah."]—As ye are outwardly circumcised, so also do ye cut off the foreskin of those inward corruptions, which your heart is defiled with, &c.

5. "Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities."]—Make proclamation in Judah and Jerusalem, and muster your forces together: assemble yourselves, and, for fear and expectation of the enemy, agree to go up into the defenced cities.

6. "Set up the standard toward Zion: retire, stay not: for I will bring evil from the north."]—Draw your troops toward Jerusalem, and make haste; for I will bring evil upon you from the Babylonians, &c.

7. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way."]—The Chaldean is come forth like a fierce lion out of his thicket or den, even Nebuchadnezzar; the great conqueror of the Gentiles is upon his way, &c.

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10. "Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."]—Then said I, Ah, Lord God, surely this people and Jerusalem will be ready to cast upon thee the imputation of deceiving them; in that those which have pretended to prophesy in thy name have said, Ye shall have peace, whereas there is nothing but slaughter and vastation.

11. "A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse."]—Nebuchadnezzar came, like a boisterous wind upon the bleak hills, up against Jerusalem; not to fan or winnow my people, but to blow them quite away.

13. "Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind."]—Behold, he shall come up as some black cloud that threatens a tempest; and his chariots shall come rattling swiftly, as a whirlwind, &c.

15. "For a voice declareth from Dan, and publisheth affliction from mount Ephraim."]—I do already hear a voice from the remotest parts of the land, which runs along towards Jerusalem, proclaiming, with much horror and astonishment, the coming in of the enemy.

16. "Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah."]—Yea, the very nations round about take notice of that miserable desolation which is coming upon Jerusalem; and give intelligence to each other of the fearful mischief which is now towards them.

17. "As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD."]—The besiegers of Jerusalem shall keep so strict a watch over the city, as the keepers of the field are wont to do of those cattle which are committed to their charge; so as not one man shall be allowed to stir out of the walls: and all this because of their rebellions.

19. "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."]—O the unspeakable sorrow and affliction that I feel for the misery of my people! my bowels yearn, and my heart aches within me, to think of this woful destruction which is approaching to Jerusalem: I cannot contain myself, but I must break forth

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into lamentation; because I do, as it were, hear beforehand the sound of the trumpet of Nebuchadnezzar, and his alarm to this miserable war.

So also ver. 20, 21.

23. "I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light."]—Alas! what a fearful confusion do I foresee everywhere! The earth shall be so laid waste, as if it had never had any form: the face of heaven shall yield no light of comfort to the earth.

So verse 24.

25. "I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled."]—I looked, and saw all turned to a woful solitude: there was not so much as one man to be seen in a country; nay, the very birds of the air had forsaken this desolate place, as not yielding them any means of repast.

30. "And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life."]—Thou, which now art richly clad in crimson and scarlet, and decked with precious ornaments of gold, and which stainest thy skin with artificial paintings, and all this to procure and draw on thy wanton lovers, what wilt thou do? for those Egyptians, whom thou wouldst allure, will despise thee and seek thy ruin.

31. "For I have heard a voice as of a woman in travail."]—For I have heard a shrieking and lamentation in Jerusalem, as the outcries of a woman in the very pangs of her travail, &c.

V. 2. "And though they say, The LORD liveth; surely they swear falsely."]—And though they make an outward and fashionable profession of the name of the Lord, in worshipping him, in swearing by him, yet it is but in falsehood and hypocrisy.

4. "Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God."]—Therefore I said, by way of excuse, Alas! these are poor and silly men, ignorant of their duties, taken up wholly with servile trades; and have neither means nor leisure to know the ways of the Lord, and the laws and statutes of their God.

5. "I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke,

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and burst the bonds."]—I will get me to the nobler and learneder sort, their princes and priests, &c.; and, behold, I found these worse than the other; they have rebelliously broken the yoke of their obedience, and cast away the cords of God's law.

6. "Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them."]—Wherefore, I will give them into the hands of their cruel enemies, the Babylonians; which, like ravenous beasts, shall fall upon them and devour them, &c.

7. "How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses."]—How canst thou expect pardon and favour at my hands, O Jerusalem? thy children have forsaken me, and betaken themselves to the worship of false gods; and when I pampered them with my blessings, they made an ill use of my mercies, and riotously ran forth into both bodily and spiritual adultery, and impudently trooped together to work filthiness.

10. "Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's."]—Go, ye Babylonians, go up on the walls of Jerusalem, and destroy them; but yet make not an utter waste and perfect havock of that sinful city: demolish the battlements and turrets thereof: for now I, the Lord, do not challenge an interest in them.

14. "Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them."]—Because they have disparaged my word in the mouths of my prophets, and have said, It is but wind; they shall find it otherwise: behold, I will make thy word to be as fire, and this people as wood; so as this thy despised word shall be to the utter destruction of this nation.

15. "Lo, I will bring a nation upon you from far, O house of Israel."]—Behold, I will bring a nation upon you from out of Chaldea, &c.

16. "Their quiver *is* an open sepulchre, they *are* all mighty men."]—Their quiver shall be full of deadly arrows, that shall send many to their graves, &c.

24. "That giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest."]

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—That giveth seasonable rain in the autumn and spring, and reserveth a dry season for the gathering in of the harvest.

25. "Your iniquities have turned away these *things*."]—If ye have been abridged of these comfortable and meet seasons, ye may thank your iniquities which have justly procured it, &c.

VI. 1. "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction."]—O ye children of Benjamin, the inhabitants of Jerusalem, gather you together, and agree to flee out of that your city; and give warning to Tekoa to do the like; and set your beacons on fire in Beth-haccerem; that all may understand that the enemy is coming down against you out of Chaldea with great fury and violence.

3. "The shepherds with their flocks shall come unto her."]—The great leaders of those northern people, with their troops, shall come before Jerusalem, &c.

4. "Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out."]—Then shall the eager and furious commanders say, Hasten your preparations against her: arise, let us take the day before us: the time flees away; the evening hastens on; let no minutes be lost for our assault.

8. "Be thou instructed, O Jerusalem, lest my soul depart from thee."]—At last yet, be thou warned, O Jerusalem; lest, if thou continuest obstinate, I do utterly cast thee off and abhor thee.

9. "Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets."]—They shall make an exquisite despatch of the inhabitants; as the vine-gatherer, when he hath pulled off the most remarkable clusters, goes over the tree again, and gleans those bunches that remained; so shall the Chaldean enemies search for the remainders of the Jews escaped in the first destruction.

11. "Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad."]—Therefore, I neither may nor can contain myself from breaking forth into the expressions of the fury of the Lord; I am weary with holding it in: I will freely declare and denounce it amongst you, &c.

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14. "They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace."] —Instead of seasonable and conscionable reproofs, they have gone about to salve up the spiritual sores of my people with flattering and plausible words; saying, Peace, peace, all shall be well; when there is nothing but fear and danger.

17. "Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken."]—At least, if ye will not hear my prophets, yet hearken to the sound of the trumpet, which tells you of the approach of the enemy; but they wilfully said, We will not hearken.

20. "To what purpose cometh there to me incense from Sheba?"]—To what purpose do ye think to please me with sweet incense and perfumes, coming afar off from Sheba, offered on my altars? &c.

21. "Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them;" &c.]—Therefore thus saith the Lord, Behold, I will prepare and lay before this people means of ruin and subversion, by which both the fathers and children shall perish together.

22. "Behold, a people cometh from the north," &c.]—See chap. i. verse 14, and chapter ii. verse 15, and chapter iv. verse 7.

27. "I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way."]—As for thee, O my prophet, I have set thee as in a watchtower, to descry the ways of my people; yea, I have made thee as a strong tower and fortress against all the rage of them; so that thou mayest fearlessly discover and reprove them.

28. "*They are* brass and iron; they *are* all corrupters."]—Whereas they pretend to be of the best metal, gold or silver; they are indeed no better than brass and iron: they are all but falsifiers and corrupters.

29. "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away."]—Whereas we went about to melt them, under that pretence of pure silver, the labour is lost; the bellows are burnt; that lead which is mixed to make it run is consumed of the fire: the founder trieth to melt it in vain; for that wickedness which is in them is tough and unremovable.

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30. "Reprobate silver shall *men* call them, because the LORD hath rejected them."]—If they will needs therefore go for silver, let them do so; but they shall then go for such silver as they are, reprobate and drossy; for however they are reputed amongst men, God hath rejected them.

VII. 11: Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have have seen *it*, saith the LORD."]—Ye think all is well, if ye present yourselves into my temple; though you bring with you the guilt of manifold sins; ye come hither full of theft, of oppression, of injustice: is my temple, think ye, for such clients? Is this house, which is called by my name, fit to be a den of thieves and robbers? Behold, I have well seen and noted with how wicked dispositions and hollow hearts ye come hither, saith the Lord.

12. "But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."]—Look back now unto my place which was in Shiloh, where my ark was for some time kept: it is the holiness of my ark that makes my temple holy; and, behold, that ark of mine was before in Shiloh: but did the presence of my ark there shelter that place from sorrow and desolation? &c.

18. "The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other Gods."]—All the sort of them, of all ages and both sexes, conspire together in their idolatry: children, fathers, women, put their hands to the work; and all agree to offer cakes in way of sacrifice to the sun or moon, &c.

21. "Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh."]—Thus saith the Lord God of Israel, Ye brag much of your costly sacrifices that ye offer unto me: go, take your bullocks and sheep, and make yourselves good cheer with them.

29. "Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places."]—Mourn thou solemnly, O Jerusalem, and express thy sorrow by public acts of humiliation, that the world may take knowledge of it, &c.

30. "They have set their abominations in the house which is called by my name, to pollute it."]—They have set up altars to their idols, in my very temple, to pollute it. As 2 Kings xxi. 4.

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31. "And they have built the high places of Tophet,"]—They have built altars to Moloch, in the high places of Tophet, &c.

32. "Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter."]—So great a slaughter shall be therefore in Jerusalem, that there shall not be room enough in the valley of Tophet for the burial of the slain; and thereupon that valley shall change the name, and be called, *The valley of slaughter*.

VIII. 1. "At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves."]—The calamity that I will bring upon the Jews and Jerusalem, shall not rest in the living, but shall reach to the very dead; for the very bones of their kings, and princes, and priests, and prophets, shall be torn up out of their graves.

4. "Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?"]—Thus saith the Lord; The fall of Jerusalem is great and fearful; but yet, if they had grace to repent, not desperate: if they would return to me, should not I turn in mercy unto them?

8. "How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it;* the pen of the scribes *is* in vain."]—How do ye priests and scribes say, We are wise and learned, and the law of the Lord is with us; when in the mean time ye live contrary to it? Certainly, if this be to know and make a right use of the law, the law should seem to be to small purpose either in the making or writing of it.

9. "The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?"]—Those that have made this profession of wisdom, have shamed themselves by their unanswerable practice: lo, they have cast off all care of doing that which the word of God enjoins them; and how then can they challenge any true wisdom to themselves?

11. "For they have healed the hurt of the daughter of my people slightly," &c.]

See chap. vi. verse 14.

14. "Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the

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LORD our God hath put us to silence, and given us water of gall to drink."]—Why do we sit still, ye say, while the enemy shall come and cut our throats? Let us enter into our strong cities, and stand upon our defence, and rest there till these Babylonians be departed: alas! ye shall rest there indeed, but for ever; for the Lord our God hath there intended to give us up to the slaughter: he hath there appointed us that bitter portion which we must drink up, &c.

16. "The snorting of his horses was heard from Dan:"—&c.] See chap. iv. verse 15.

17. "For, behold, I will send serpents, cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD."]—Behold, I will send the Chaldees among you, cruel and implacable enemies; which will by no means be won to relent, but shall oppress you, even unto death.

18. "*When* I would comfort myself against sorrow, my heart *is* faint in me."]—Fain would I put off this deep sorrow that I have conceived, for the imminent destruction of my countrymen, and cheer up my heart with some kind of comfort; but I cannot.

19. "Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?"]—For, behold, methinks I hear already the shrieks and cries of the Jews, because of the Babylonians that are come in upon them from Chaldea; and yet they are still ready to presume upon their title and interest in God; and say, Is not the Lord worshipped by us in Zion? Do not we profess him? Doth not he profess himself the King and God of Jerusalem? Alas! to what purpose is this idle formality? They profess me indeed, saith God, but they provoke me the while to anger with their idolatries.

20. "The harvest is past, the summer is ended, and we are not saved."]—The harvest is past, and the summer is ended; which might have given us hopes and opportunities of succours, yet we hear of none from Egypt, or any other our associates; so as we are now out of all hopes of deliverance.

21. "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me."]—Alas, how am I afflicted with this miserable condition of my people! how do I mourn for them! how am I astonished to think of the mischief that is towards them!

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22. "*Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?"]—O that there were any possible means of redress of this calamity! O that there were any medicine for this sore, or any physician to apply it for cure! But, alas! it will not, it cannot be: there is no remedy to be hoped for, so as this people are affected; there is no way but destruction.

IX. 1. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"]—O that I could sufficiently bewail, since I cannot redress this woful desolation of Jerusalem and my people! O that I were all dissolved into tears, for this lamentable slaughter which is coming upon them.

3. "And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth."]—They bend their tongue for lies, and slacken it for the truth; having no courage to defend it, and too much to oppose it, &c.

7. "Behold, I will melt them, and try them; for how shall I do for the daughter of my people?"]—They pretend to be pure metal; behold, I will melt them, saith the Lord, and try them in the fire of affliction; for how can I do otherwise with them, since they are utterly unreformable?

10. "For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle;" &c.]—And if, in the subversion of Jerusalem, my people shall hope to find succour in the mountains and waste deserts, I cannot but weep and wail, to think how they will be miserably disappointed there; for the rage of the enemy shall reach so far, as to burn up and destroy their most retired places, and to make them unfit for the use either of man or beast.

11. "A den of dragons," &c.]—A place of horror and desolation.

12. "Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it."]—How lamentable it is, that amongst all this people there should be so few, if any at all, that understand and will faithfully declare what it is that brings this destruction upon the land, &c.

15. "Behold, I will feed them, *even* this people, with wormwood,

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and give them water of gall to drink."]—Behold, instead of comfort, I will give this people the bitterest anguish and sorrow; and will bring upon them the most grievous calamity that can be conceived.

17. "Call for the mourning women, that they may come; and send for cunning *women*, that they may come."]—Call for those mourning women, that are wont to be hired for the public lamentations at funerals; and let them be set on work, to practise the saddest expressions of their wailings and sorrow.

21. "For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets."]—For the Chaldeans have scaled our walls, and entered into our cities; and are now breaking upon us in our houses, to inflict a sudden and cruel death upon us, wherein they will spare no age nor sex, but put all mercilessly to the sword.

25. "Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised;"]—Behold, the day is come, saith the Lord, wherein I will punish all together, both Jews which are circumcised, and their uncircumcised abettors: no difference shall be made in this slaughter.

26. "Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart."]—Yea, I will punish the circumcised, in their inward and spiritual uncircumcision: the Gentiles, that are in the remote corners of the world, are indeed outwardly uncircumcised; but my people, the Jews, are uncircumcised in their hearts: and this uncircumcision is so much more odious than the other, by how much the filthiness of the soul is worse than that of the body.

X. 2. "And be not dismayed at the signs of heaven; for the heathen are dismayed at them."]—Be not foolishly superstitious in observing those good or ill days and fortunes, as they are called, which the vain heathen think to be notified in the stars, the signs of heaven: it is for those pagans to be dismayed with the predictions of those dismal events.

3. "For the customs of the people *are* vain."]—For, howsoever those nations, the Chaldees and Egyptians, carry a reputation of wisdom; yet sure their practices show them to be vain and sottish, &c.

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5. "They *are* upright as the palm tree, but speak not."]—They must be such as they are carved, upright as the palm tree; for they cannot bow themselves to alter their posture, &c.

14. "Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them."]—Every workman is brutish while he so employs his skill as to make a god to himself by his own art; every founder, if he had but reason to consider it, must needs be confounded in himself at the sight of his own folly, in making that image which he will adore: wherein, meanwhile, there is nothing but falsehood and deceit; for, though it counterfeit a kind of life, yet there is no breath in it.

16. "The portion of Jacob *is* not like them: for he *is* the former of all *things*."]—But the true God, who is the portion and happy inheritance of Jacob, is not like to these dunghill deities: he is the maker of all things, &c.

17. "Gather up thy wares out of the land, O inhabitant of the fortress."]—Truss and pack up all thy precious commodities, O thou that inhabitest not the villages only, but the strongest fortresses, and address thyself for thy flight or captivity.

18. "Behold, I will sling out the inhabitants of the land at this once."]—Behold, I will suddenly and violently cast out the inhabitants of the land as a stone out of a sling, &c.

19. "Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it."]—Woe is me, for that grievous case wherein I am! my affliction is exceeding sore and unspeakable; but recollecting myself, at last I resolved, Surely this is the mischief that I have brought upon myself, and which is justly allotted unto me: I will therefore bear it, as I may, since I cannot avoid the undergoing of it.

20. "My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains."]—My tent is spoiled, and those cords wherewith it should be stretched forth are broken in pieces, so as mine habitation is wasted; and my children, which should aid me, are carried away into captivity; and there is none that may afford me any help to the settling of me again.

21. "For the pastors are become brutish, and have not sought the LORD."]—The spiritual leaders of my people are become brutish; being indeed the chief cause of this great desolation; and have not sought the Lord, &c.

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22. "Behold, the noise," &c.]—See chap. i. 15, and v. 15.

23. "O LORD, I know," &c.]—See Prov. xvi. 1. and xx. 24.

24. "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."]—O Lord, correct me, but in a gracious moderation: not in the extreme rigour of thy justice; not, as we have deserved, in thy wrath and displeasure.

XI. 9. "And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem."]—And the Lord said unto me, The men of Judah and the inhabitants of Jerusalem have banded together, and conspired wilfully in evil, and have resolved to hearten each other in wickedness; yea, they have made an agreement with idolatrous Israel, that they will go on in their provocations of me.

13. "For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal."]—Every of thy cities, O Judah, have had a several God; and every of thy streets, O Jerusalem, hath a several altar consecrated to a shameful and abominable idol; even altars to burn incense unto Baal.

15. "What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest."]—What have the Jews, once my beloved people, to do in mine house, saith God, seeing they have committed spiritual fornication with many idols; and those sacrifices which now they pretend to offer are not holy oblations, but profane and common flesh? Yea, O my people, thou art come to that height of impiety as that thou rejoicest in evil.

16. "The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."]—Thou seemedst, and accordingly hadst the name of a fair green olive tree, and madest show of goodly fruit; but when thou turnedst wild, God hath set fire on thy boughs, and hath broken down thy branches.

19. "Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living."]—Let us not only burn his prophecies, but kill the man: let us despatch him from off the earth, &c.

20. "Let me see thy vengeance on them: for unto thee have I

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revealed my cause."]—O God, I do not desire it, in any malice to them, or thirst of revenge, but in an holy zeal of thy glory; being by thee so directed, I, committing my cause to thee, pray for a sight of thy just retribution to them.

XII. 5. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?"]—If, striving with thine own townsmen at Anathoth, thou hast not prevailed, how shouldest thou think to do good upon them of Jerusalem? since there is no less difference betwixt them, in the heady course of their sins, than betwixt foot and horse: and if in thine own quiet country they have wearied thee, how much more must thou expect this success from the proud inhabitants of Jerusalem!

7. "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies."]—I the Lord therefore have for these wickednesses forsaken my temple; I have left that which was my professed heritage; and that people which was the dearly beloved of my soul, being now degenerated, I have given up into the hands of the enemy.

8. "Mine heritage is unto me as a lion in the forest;"]—That which was my dear people doth now rebel against me, and roar out against me and my prophets, like a lion in the forest; &c.

9. "Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour."]—Hereupon the enemies of my people come up against them by my just instigation; and all nations come up round about, as birds are wont to come wondering about some strange fowl; and invite each other to the spoil. See ch. vi. ver. 3.

10. "Many pastors have destroyed my vineyard."]—I was once your pastor, saith God; but since ye would not be guided by me, now ye shall have store of other manner of pastors, that shall lead you in your kind, that shall destroy my vineyard, &c.

16. "And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people."]—I will make one Church of Jews and Gentiles; and if those nations shall frame themselves to the

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true worship of my name, and to the profession of the religion of my people, then will I establish them in my Church, as true and lively members thereof.

XIII. 1. "Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water."]—Get thee a girdle, the emblem of thy people whom I have heretofore kept close unto me, and put it upon thy loins, in figure of what I have done for the Jews, and put it not in water, to show how carefully I have kept the people hitherto from all adversity. See ver. 11.

4. "Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates."]—Then the Lord charged me, by way of vision, Arise, go to Euphrates, &c.

7. "And, behold, the girdle was marred, it was profitable for nothing."]—And, behold, the girdle was marred; in figure, that the Jews should lie rotting and forlorn in the dungeons and caves of Chaldea and Assyria.

12. "Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?"]—Thus saith the Lord God of Israel, My people is like to an earthen bottle; and every bottle shall be filled up to the brim with wine; then shall the hearers take this prophecy in great scorn, and say, What wonders are these thou tellest us! as if we knew not that the use of bottles is to be filled with wine! tell these things to children, that understand nothing.

13. "Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness."]—Then shalt thou say unto them, Even thus every inhabitant of this land, even the kings, priests, prophets, and all the inhabitants, shall be filled up with the wine of God's wrath; and shall be, as it were, drunken therewith, so as he shall no more know what to do, or which way to turn him, than a drunken man.

14. "And I will dash them one against another."]—And those earthen pots of yours shall be dashed one against another, &c.

16. "Before your feet stumble upon the dark mountains."]—Before your feet, while ye are driving into captivity, stumble in your dark and nightly passages over the mountains, &c.

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19. "The cities of the south shall be shut up, and none shall open *them:* Judah shall be carried away captive."]—Those cities of Egypt, which ye trusted to for a refuge unto you in your extremity, shall be shut up against you, for fear of the Chaldees; and none dare open them, to receive you: there will be no remedy; Judah must be carried away captive.

20. "Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?"] —Lift up your eyes, and behold the troops of the Babylonians, that come up against you: alas! what shall now become of that people which hath had thee all this while in possession, O miserable Judea?

21. "What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?"]—Thou, that now cavillest and despisest my word, what wilt thou then say, when these cruel Chaldees shall come upon thee? thou hast already inured them to be captains over thee, and hast acquainted them with thy government, and given them advantages, by calling them formerly to thine aid; shalt thou not then be overwhelmed with sorrow and distress?

22. "And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare."]—And if, in thy secret murmur, thou shalt expostulate and say, Wherefore is all this mischief come upon me? the answer is ready and easy: For the greatness of thy unreformable wickedness art thou exposed to the shame and ignominy of the world.

23. "Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil."] —Alas! ye are so habituated in evil, that there is no hope at all of your reclaiming: as soon may the blackamoor turn white, or the leopard spotless, as ye may turn good, after so long and obstinate persistance in your wickedness.

26. "Therefore will I discover thy skirts upon thy face, that thy shame may appear."]—I will put thee to the greatest shame and confusion that can be conceived, that thou mayest appear odious to the eyes of all beholders.

XIV. 2. "Judah mourneth, and the gates thereof languish; they are black unto the ground."]—Judah mourneth: all the in-

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habitants that go through the gates of their cities languish; they are discoloured with their famine; and are, in the depth of their sorrow, cast upon the ground, &c.

3. "And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water."]—Their princes and nobles sent the meaner people to bring them water in that extremity of drought, but none was to be had, &c.

6. "And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass."]—Not men only, but the very beasts also, shall feel the misery of this famine and drought; insomuch as the wild asses shall stand upon the rocks, and pant and gape for the air, and draw in the cool wind, to refresh their hot and thirsty throats, as dragons are wont to do, in the sandy and scorching wildernesses; and their sight shall fail them for want of repast.

8. "Why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?"]—Thou that wert wont to dwell and continue amongst thy people, why shouldest thou be now as a stranger that passes through the land, and lodges there a night, and away?

10. "They have not refrained their feet."]—They have not abstained from any evil way.

21. "Do not disgrace the throne of thy glory."]—Do not utterly disgrace and cast off that kingdom wherein thou hast hitherto ruled and reigned, and wherein thou hast so manifested the glory of thy power.

22. "Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers?"]—And now, O ye fond Jews, are there any of those vain idols of the Gentiles which ye have worshipped that can cause the rain to descend upon this your droughty earth? &c.

XV. 1. "Then said the LORD unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth."]—The time was, when Moses and Samuel, in their several seasons, interceded with me for the ancestors of this people, and prevailed; but now, if they were both together upon earth, and should sue to me for this their posterity, they could not prevail with me, to draw my affections to them, or to divert my judgments from them.

4. "Because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem."]—Because of that horrible

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idolatry and wickedness that was committed in Jerusalem under the reign of Manasseh, whose impiety is so much more aggravated in that he was the son of good Hezekiah.

6. "I am weary with repenting."]—I have so oft suspended those judgments which I threatened against thee, and so long forborne thee, as that now I can endure thee no longer.

7. "And I will fan them with a fan in the gates of the land."]—I will toss and scatter them in all the defenced cities of the land, as corn is shaken and dispersed in the winnowing, &c.

8. "I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city."]—I have brought up against the mother city Jerusalem a young and courageous victor, which shall spoil it, even the Chaldean, who shall make open havock of it: I have set him upon it, in my justice; and have brought these terrors and desolations upon it.

9. "She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day."]—Even the strong and vigorous woman, that hath been the mother of many children, now languisheth and gives up the ghost: her life is untimely ended, &c.

10. "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me."]—Woe is me, that ever my mother bare me to be thus vexed with the contention and opposition of all men! yet I have done, I have deserved nothing that might procure me this heartburning and spite amongst them; I only followed my calling close, and intermeddled not with the affairs of the world; I have neither given nor taken use; and yet every one is ready to revile me.

12. "Shall iron break the northern iron and the steel?"]—If thy strength, O Judea, be as iron, canst thou think thine iron so strong as that it can break the iron and steel of the Chaldeans?

15. "Take me not away in thy longsuffering."]—Lest, while thy longsuffering and patience bears with them, I in the mean time be murdered by them.

16. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."]—So soon as thy words were delivered to me, I did receive them with a ready and

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willing heart; yea, thy word was my greatest joy and honour: for I am called by thy name, O Lord, even the prophet of the Lord of hosts.

17. "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."]—I sat mourning and solitary, in sad and thoughtful dumps, because of the sins of thy people, and because of thy judgments: for upon both these my heart was full of sorrow; and that sorrow was increased by the envy and indignation which this prophecy, committed unto me, hath brought upon me.

18. "Wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"]—O Lord, thou hast promised to deliver and free me; and wilt thou be as one that breaks his word? and as some land-waters that make a great show after a shower, but sink away, and disappoint the passenger.

19. "Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."]—If thou bethink thyself of this thine impatience, and of thy too much regard to this murmuring and disobedient people, I will so confirm thee that they shall be forced to acknowledge thee my faithful servant; and if thou do wisely make difference betwixt erroneous doctrine and the truth, and betwixt the godly and profane persons, then will I admit thee to be my mouth unto my people: do not thou yield way unto them in their lewd courses, but let them, if it may be, come in to thee.

20. "And I will make thee unto this people a fenced brazen wall," &c.]—See chap. i. verse 18.

XVI. 6. "Neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:"]—There shall be nobody left in the land to make any passionate expressions of their mourning for them, being dead: so as to cut their flesh, or to shave their hair; either to wound or deform themselves for their sakes.

7. "Neither shall *any* (*as in the margin*) break bread for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother."]—Neither shall there be any left to make funeral feasts for them, to comfort them in their mournings for

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the dead; neither shall they, as the manner is in those feasts, give them the cup of consolation to drink down their sorrow for the deceased, &c.

14. "Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;"]—The days come, wherein God shall not so much be celebrated by the memory of his deliverance of his people out of Egypt, which was long since done;

15. "But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."]—As by the fresh remembrance of the great mercy that he hath wrought for his people the Jews, in bringing them back from their captivity in Babylon, and all those lands whither they were driven, &c.

16. "Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."]—But in the meantime their desolation shall be grievous and universal: I will call for the Chaldeans, which shall be as so many fishers to drag them out of their good land; and as so many hunters to chase them from their homes, and to drive them from all their refuges.

18. "They have filled mine inheritance with the carcasses of their detestable and abominable things."]—They have pestered and defiled this land, which I chose for my inheritance, with the carcasses of their abominable sacrifices, which they have made to their idols, and with those very shameful idols to which they have sacrificed.

19. "And shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit."]—The Gentiles shall come, and say, Surely our forefathers have been miserably misled, and trained up in gross idolatry and false superstition, &c.

20. "Shall a man make gods unto himself, and they *are* no gods?"]—He that is man and not God, shall he be able to make gods? shall that power which is finite and weak take upon him to make that which is infinite?

21. "Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might;" &c.]—Therefore I will with this one judgment convince them of my might and

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omnipotence, and they shall know that there is no Lord, no God beside me.

XVII. 1. "The sin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;"]—The state of Judah is desperate: their sin is not slightly sprinkled upon their skins, but is deeply engraven in their hearts; even with a pen of iron, with a point of a diamond, so as it may not be denied, and cannot be amended: and if they would smother their secret inclinations, yet their idolatries are publicly written upon the horns of their altars, that all the world may see them;

2. "Whilst their children remember their altars and their groves by the green trees upon the high hills."]—So as their children and posterity, seeing these monuments of their altars and groves, cannot but call to mind, and into practice also, the superstitions of their forefathers.

3. "O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders."]—O thou my chosen and defenced mountain, in which my people do so vainly trust, thou shalt be as unable to guard them from the fury of the enemy as if thou wert but a plain field: all thy riches and treasures shall be a spoil to the Chaldean; and thine high places, wherein thou hast sinned, shall be wasted alike throughout all thy borders.

4. "And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever."]—And thou, O my people the Jews, shalt be taken away from this thy native land of inheritance, which I gave thee, &c.; ye have stirred up such mine anger and indignation against you, as will not be again appeased for ever.

6. "For he shall be like the heath in the desert, and shall not see when good cometh."]—That man shall be like the heath in a dry wilderness, and shall not partake of the sweet showers when they fall, &c.

11. "As the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."]—The wicked and deceitful man shall be disappointed of his hopes of gain: as the partridge sits on those eggs which she never laid,

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and can never hatch and bring forth to perfection; so he that fraudulently and unjustly gathers wealth shall not enjoy it, but shall leave it in the midst of his days, and in the end shall find that he hath been a fool.

12. "A glorious high throne from the beginning *is* the place of our sanctuary."]—God hath highly honoured Judea above all the nations of the world, in that he hath erected in her the place of his sanctuary; which is that high and glorious throne, wherein God from the beginning ordained and decreed to seat himself.

13. "*And* they that depart from me shall be written in the earth."]—They that take part against me, however they boast themselves to be the holy and noble offspring of faithful Abraham, and God's peculiar people, yet their memory shall be either base or forgotten; their names shall be written in the dust of the earth, &c.

15. "Behold, they say unto me, Where *is* the word of the LORD? let it come now."]—Behold, this obstinate and incredulous people is ready to say, Where is this word of the Lord which we hear so much talk of? We have been told of grievous things, of plagues and famines and the sword; but where are they? why do they not come, as it is foretold us?

16. "As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee."]—As for me, O Lord, it is thou that hast called me; and I have not dared to be averse from following thee in that charge which thou hast laid upon me; neither have I been ambitious and desirous of this sad and busy task, as thou well knowest, and that which I have spoken is thy true message, and no other.

21. "Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem."]—As ye Jews have shamefully broken all my other commandments, so also this of my sabbath; but now, recollect yourselves, and reform this abuse: see that you do no servile work on that day; bear no burden on that day of the Lord in or out at the gates of Jerusalem.

So verse 22.

23. "But made their neck stiff," &c.]—But wilfully hardened their hearts, and resolved to persist in their obstinacy, &c.

25. "Then shall there enter into the gates of this city kings and princes sitting upon the throne of David."]—Then shall your

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kings and princes be established in this throne of David, and shall rule over you, and maintain that royal magnificence which is meet for them amongst you, &c.

XVIII. 12. "There is no hope:" &c.]—See chap. ii. ver. 25.

13. "Ask ye now among the heathen," &c.]—See chap. ii. ver. 10, 11.

14. "Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?"]—Will any man be so foolish, as, when he may make use of the pure snow of mount Lebanon, which he may take up from the clean rock of his own field, to seek afar off for some dirty puddle? or when he may have the cool flowing waters from his own crystal spring, to go lade out of the muddy channel?

17. "I will show them the back, and not the face, in the day of their calamity."]—I will not so much as look at them in their distress; but turn my back upon them, as they have done upon me.

18. "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet."]—Let us lay a plot for Jeremiah: he is a false prophet, doubtless; for whatsoever he saith, it cannot be that God should utterly take his law from the priest, or his counsel from the wise, or his word from the prophets; but so he hath done, so he shall do, if this man may be heard. Come; let us raise slanders and accusations against him, &c.

XIX. 4. "And have filled this place with the blood of innocents."]—Have filled this valley with the blood of those children which they have offered unto Moloch.

6. "Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter."]—In this place, wherein you have pleased your idols with innocent blood, shall your blood be abundantly shed; so as this valley shall change the name, and instead of Tophet, be called *A valley of slaughter.*

7. "And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies."]—I will utterly cross the hopes and conceits of Judah and Jerusalem concerning this very place; for, whereas

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they thought to have endeared themselves to me the more, by so zealous oblations of their own children, they shall find how much I hate this their cruel idolatry by that destruction which I will bring upon them by the sword of the enemy, &c.

12. "Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet."]—I will make this whole city of Jerusalem like unto Tophet, a place of slaughter and burial for the inhabitants.

XX. 1. "Now Pashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things."]—Now Pashur, the son of Immer the priest, who was next in place to the high priest, as being his vicar or assistant in the government of the temple, heard that Jeremiah, one of his own order, prophesied these things.

3. "The LORD hath not called thy name Pashur, but Magor-missabib."]—The Lord hath not called thee Pashur, which signifies an enlarging of thy rule, or diffusing of terror and paleness unto others; but he hath now called thee, Magor-missabib, that is, Fear on every side; which shall hereafter possess thee and thine.

7. "O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me."]—O Lord, this people are still crying out that I am deceived in this my prophecy; but if I be deceived, O ye fond countrymen, know that I am deceived by him that can neither deceive nor be deceived; even by thee, O Lord, the God of truth: it is thou that hast put me upon this task: I could not, I durst not withdraw my obedience from thee; and now I am, for doing my duty, made a scorn and derision to the world.

8. "For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily."]—For since I spake from thee, I am so rated and reviled and persecuted on all sides, that I cannot but complain and cry out of their intolerable violences and cruelties; for I do daily suffer reproach and scornful insultations on all hands for delivering thy message.

9. "Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones."]—Then was I ready, in my weakness, to give in, and to resolve not to speak any more these unpleasing

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things in his name; but I had not the power to hold in that word which I had received; it was as a burning fire within my bosom, yea, in my very bones, &c.

10. "For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it," &c.]—For I heard the defaming of many, and especially of him whom I have justly named *Fear on every side*, which said, Raise scandals and accusations against him, and we will second them, &c.

13–15. "Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers. Cursed *be* the day," &c.]—I have cause to sing praises unto the Lord, who hath delivered me from the very mouth of the pit; out of that miserable condition, wherein I was overtaken with so weak and sinful an impatience, as to curse the day wherein I was born, &c.

XXI. 4. "Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon."]—I will utterly disable all your forces, and your weapons that are in your hands, from hurting or opposing your enemies, or helping yourselves, &c.

12. "O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor."]—O thou King of Judah, the heir of David's throne, do thou stir up thyself zealously and faithfully to do justice in thy place; deliver and right the oppressed, &c.

13. "Behold, I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?"]—Behold, I am against thee, O Jerusalem, who hast vainly trusted hitherto in thy strength and situation: it is not that defenced valley wherein a great part of thee towards mount Libanus is seated, nor the forts of thy plain, that can keep out my power, or the power of that enemy, the Chaldean, which I shall stir up against thee.

14. "I will kindle a fire in the forest thereof, and it shall devour all things round about it."]—I will kindle a fire in the forest of Libanus; and by the goodly cedars thereof will set Jerusalem on a flame, which shall devour it to ashes.

XXII. 4. "For if ye do this thing indeed, then shall there enter in by the gates of this house kings," &c.]—See chap. xvii. 25.

6. "For thus saith the LORD unto the king's house of Judah;

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Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited."] —Thus saith the Lord unto the king's house, which is his ancient court upon the hill of Zion; As mount Gilead is the prime hill of all those mountains which go under the name of Lebanon, so art thou the most eminent and remarkable place in all Judea; yet surely thou shalt, through my just judgment, become a very wilderness.

7. "And they shall cut down thy choice cedars, and cast *them* into the fire."]—They shall cut down those choice cedar-beams wherewith thou art built, and cast them into the fire.

10. "Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country."]—Never take up lamentations for them that are slain in the siege, for they are past their pain; but weep for those miserable men that are led into captivity, for they shall endure a lingering death, and never return back to their home.

13. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;"]—Woe be to thee, Jehoiakim, which buildest a goodly royal palace out of the extreme oppressions of my people; putting them to servile works for that purpose, without all recompense of wages for their labour;

14. "That saith, I will build me a wide house and large chambers."]—Which sayest, I will not take up with the old and mean buildings of my ancestors: I will set up a sumptuous pile, fit for a king to dwell in, &c.

15. "Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him?"]—Dost thou think to reign ever the more happily and securely for that thou hast closed up thyself in cedar? Thy father, good king Josiah, lived in much content and happiness by doing justice and right unto his subjects, and prospered in so doing.

18. "They shall not lament for him, *saying*, Ah lord! or, Ah his glory!"]—They shall make no public lamentation for him at his funeral, as they are wont to do for their former princes.

19. "He shall be buried with the burial of an ass."]—But his carcass shall be shamefully left unburied; exposed to fowls of the

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air, or to ravenous beasts; even as the carcass of an ass, which is left to rot in a ditch.

20. "Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed."]—Go up then, O miserable Judah, go up to the highest mountains that look towards Assyria or Egypt, and call for the aid of those thine associates in whom thou hast trusted: thou shalt find small comfort in them: they shall be destroyed together with thee.

22. "The wind shall eat up all thy pastors, and thy lovers shall go into captivity."]—All thy great friends and patrons shall vanish into wind, and thy confederates shall go into captivity, &c.

23. "O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!"]—O ye citizens of Jerusalem, which dwell in goodly houses, made of the cedars of Lebanon, in how woful a plight shall ye be when your calamity shall come upon you! Where will then be your pride and delicacy wherewith ye now please yourselves?

24. "*As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;"]—As I live, saith the Lord, if Jechoniah, the son of Jehoiakim king of Judah, were as near and as precious to me as the signet upon the right hand useth to be to him that wears it, yet I would pluck him thence, and cast him away into captivity.

28. "*Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out?" &c.]—Is this man, Jechoniah, then so vile and base a thing as thou makest him? Is he a likely man to be cast out together with his family and seed into a foreign captivity?

29. "O earth, earth, earth, hear the word of the LORD."]—O ye inhabitants of the earth, take diligent heed to this which I shall now deliver unto you.

30. "Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper," &c.]—Take notice, that it is enacted in heaven, that this Jechoniah shall never have issue that shall sit upon the temporal throne of David: no man of his seed, in succeeding times, shall so prosper as to be king in Judah.

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XXIII. 3. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."]—In that happy time of restoration I will gather the remnant of mine elect people out of all countries, both them of Judah and of Israel, into the bosom of my Church; where they shall be fruitful of all good works.

4. "And I will set up shepherds over them which shall feed them."]—I will set over them holy, conscionable, able pastors, which shall feed them with the food of life, &c.

5. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch," &c.]—See Isaiah iv. 2.

6. "In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."]—In his days, those that belong to his true Church shall be saved, and delivered from their spiritual enemies: and he shall be indued with infinite wisdom, righteousness, and holiness; insomuch as we shall be made the righteousness of God in him.

7, 8. "They shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt," &c.]—See chap. xvi. verse 14 and 15.

9. "Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness."]—My heart within me is extremely grieved and vexed, because of the false prophets which mislead the people: I am in a great agony and distress for them: I am not myself for extremity of passion, to think of those heavy judgments which the Lord hath intended and threatened, in his holy and just vengeance, to bring upon this people.

10. "For because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right."]—The land groaneth and mourneth, under that fearful and ordinary profanation of the name of God, by false and rash oaths: the pleasant pastures of those plains, where their flocks had wont to feed, are now dried and parched; because the men of Judah take wicked courses, and employ their power to violence and oppression.

12. "Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein," &c.]

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—They shall fall and perish in the just punishment of their sins: as those that in the night time walk in slippery places, so shall they be driven hastily forward, and fall, and miscarry under the vengeance.

13. "And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err."]—If we shall make comparison betwixt the late prophets of Israel or the ten tribes with those of Judah and Jerusalem, surely the prophets of Israel or Samaria were foolish and superstitious; they prophesied in the name of Baal, and caused my people to err through their false doctrine and idolatrous practices.

14. "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."]—But I have noted the prophets of Judah and Jerusalem to be extremely vicious in life, and abominably filthy: they do not only commit shameful adulteries, and make a trade of lies, but they hearten and encourage wicked men in their lewdness; so as no man can be reclaimed: in regard, therefore, both of their sin and punishment, they are in no better case to me than the inhabitants of Sodom and Gomorrah.

15. "Behold, I will feed them with wormwood," &c.]—See chap. ix. verse 15.

18. "For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*"]—Fear not the sad predictions of this man, say these false prophets, for he speaks at random, howsoever he pretends. Who hath been of counsel with God? what man hath been so familiar with the Almighty as to take messages from him?

19. "Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked."]—Behold, God shall rush suddenly and violently upon these men; and shall carry them away like some furious whirlwind, which cannot be either avoided or resisted.

20. "In the latter days ye shall consider."]—At last, ye shall by woful experience find all this verified, and shall then be deeply affected with it.

21. "I have not sent these prophets, yet they ran:"]—I gave no commission to these prophets, yet they run as of their own heads: &c.

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22. "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way," &c.]—If they had received directions and errands from me, and had delivered them accordingly to my people, they should have laboured to have turned them from their lewd courses.

23. "*Am* I a God at hand, saith the LORD, and not a God afar off?"]—What do ye make of me, saith the Lord? Do ye think me a God that may be eluded or fled from? Do ye think that I take notice only of that which is done near hand, and not of that which is done afar off?

26. "Yea, *they are* prophets of the deceit of their own heart."]—They are their own prophets; they are not mine; they have broached the deceivable imaginations of their own hearts.

28. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD."]—Away with all fraud in this holy service: that prophet which hath but dreamed, let him confess it is but a dream; and he that hath indeed a vision and word from me, let him deliver it as my message, faithfully; for what hath this chaff of idle dreams to do with the pure grain of my visions and revelations?

29. "*Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?"]—Is not my word a powerful word? Is it not as a fire to burn up all the chaff and stubble? Is it not as an iron hammer to break the hardest and most rocky hearts in pieces?

30. "Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour."]—I am against those prophets, saith the Lord, that fraudulently and cunningly keep back the word of the Lord from the people; and that take from each other, by compact and agreement, those prophecies, which themselves have falsely devised, and unjustly ascribed unto God,

31. "Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith."]—I am against those prophets which, by their smooth tongues, persuade the people it is the word of the Lord which they deliver, when it is nothing but their own fancy.

33. "And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt

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then say unto them, What burden? I will even forsake you, saith the LORD."]—When they shall ask thee in scorn, Now, prophet, what is the burden from the Lord? thou shalt answer them, What is the burden, do ye ask? Lo, this is the burden; I will utterly cast you off, saith the Lord.

34. "And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house."]—And that man, whether priest or prophet, or whosoever that shall scornfully ask thee this question, I will plague both him and his house.

35. "Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?"]—Neither would I have, indeed, any mention amongst men of any burden in my messages; as if there were nothing but heavy tidings sent by me to my people: instead thereof, let them rather say, What hath the Lord spoken? &c.

36. "For every man's word shall be his burden."]—Though there were no prophet to denounce judgment against men, yet every man would be a prophet to himself: his very conscience would sufficiently lay before him the just judgment of the Almighty.

XXIV. 1. "The LORD showed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon."]—And now all these threatened judgments, being accordingly executed upon Judah and Jerusalem, insomuch as the king of Babylon had now carried away Jeconiah king of Judah, and the princes of Judah, and their artificers unto Babylon; yet so as that some of the people remained still in the land under Zedekiah king of Judah, who exalted himself against Nebuchadnezzar the king of Babylon; God willing to show the estate of both those sorts of people, those which yielded to go into the captivity, and those that resolved to stand out and stay at home, showed me two baskets of figs, as the emblem and figure of them both.

5. "Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place," &c.]—Thus saith

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the Lord; That basket of good figs represents those Jews which are carried away into the captivity of Babylon; who, as they are humbled and bettered by their affliction, so shall be dealt with by me accordingly.

6. "For I will set mine eyes upon them for good, and I will bring them again to this land."]—For I will take special care of them, both to preserve them there, and to bring them back again, &c.

8. "And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:"]—The other basket of ill figs, which cannot be eaten, represents those Jews that stay still stubbornly behind, and will needs follow Zedekiah to rebel against the king of Babylon, and those that seek harbour in Egypt; and these shall speed accordingly, for I will give them up into the hands of the Chaldees: &c.

XXV. 9. "Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant," &c.]—Behold, I will bring against thee the Chaldeans and those other their northern associates, with Nebuchadnezzar the king of Babylon, whom I shall employ for my executioner in this service, &c.

10. "And the voice of the bride, the sound of the millstones, and the light of the candle."]—I will take from you all mirth and gladness; yea, all commodities for the use and convenience of living; so as your life shall be doleful and miserable.

14. "For many nations and great kings shall serve themselves of them also."]—For those proud and imperious Chaldees, which held my people in servitude for seventy years, will I give to be a prey to other great kings and nations, and they shall share their dominions amongst them, &c.

15. "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it."] See Isa. li. 17.—And do thou denounce all these judgments unto all those several nations to which I send thee; and assure them that they shall all drink of this bitter cup in their due seasons.

16. "And they shall drink, and be moved, and be mad, because of the sword that I will send among them."]—They shall not be able to avoid those fearful judgments which thou threatenest from me; but shall so undergo them, as that they shall be

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astonished therewith, and grow madly impatient, because of the destruction that I will send amongst them.

17. "Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me."]—Then I took the cup at the Lord's hand, and gave it to be pledged of all those nations to whom the Lord had sent me.

20. "And all the mingled people, and all the kings of the land of Uz."]—To all those mingled people of several nations, which are hereafter mentioned, &c.

22. "And the kings of the isles which *are* beyond the sea."]—And the kings of those countries which are beyond the sea, whether isles or continent.

27. "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you."]—Take ye deep of this cup of fury and vengeance: do not think that a taste or small draught will serve the turn; no, an easy revenge will not content me, saith God: ye shall be so punished and plagued by my just hand, as that ye shall not be yourselves; but in an amazed distractedness ye shall fall and perish.

28. "Ye shall certainly drink."]—See verse 16.

30. "The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth."]—The Lord shall declare from heaven his great fury and indignation against the wicked: he shall roar like a fierce lion, and shout out aloud, and call up the Babylonians to their task of slaughter, as they that tread the grapes do, by their loud cries, encourage each other to the work.

34. "And ye shall fall like a pleasant vessel."]—As an earthen vessel, that is curiously wrought, while it holds sound is well esteemed, but if it once fall and break is worth nothing, and is only fit to be cast upon the dunghill, so shall ye be unto me.

38. "He hath forsaken his covert, as the lion: for their land is desolate."]—He hath forsaken his temple, as a lion forsakes his den: while he abode in that temple of his, he was as a strong lion to defend his people; but now he hath given them up to desolation and spoil, &c.

XXVI. 6. "Then will I make this house like Shiloh."]—See chap. vii. verse 12.

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10. "And sat down in the entry of the new gate of the LORD's *house.*"]—And sat down in that new gate of the temple which king Jotham had built, to appease the tumult, and to hear the cause of Jeremiah.

13. "The LORD will repent him," &c.]—See Genesis vi. 7.

24. "Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death."]—But though there was vehement importunity used for the putting of Jeremiah to death, both by the priests and people, yet Ahikam the son of Shaphan wrought so for him that he was delivered out of their hands.

XXVII. 1. "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,"]—In the beginning of the reign of Jehoiakim, when all things were quiet and successful, this word of the Lord came to Jeremiah, to be executed afterwards, in the reign of Zedekiah.

3. "And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah."]—The kings of Edom and of Moab, and the king of the Ammonites and of Tyrus and Zidon, will send ambassadors to Zedekiah, to treat of a confederacy against the king of Babylon; do thou therefore send unto them these fetters and yokes, to let them know that they shall all come under the yoke and bondage of the king of Babylon.

6. "The king of Babylon, my servant;"]—See chap. xxv. verse 9.

7. "Until the very time of his land come: and then many nations and great kings shall serve themselves of him.]"—Until the time be expired which God hath prefixed for the period of that monarchy; and then many nations and great kings shall come, and divide it amongst them, as a common prey.

12. "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live."]—If ye submit yourselves to the Babylonians, ye shall both be preserved and in due time restored.

22. "And there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to

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this place."]—And there they shall be, until the time of their restoration and restitution by Cyrus, whom I will stir up to be gracious unto my people.

XXVIII. 2. "I have broken the yoke of the king of Babylon."]—I will deliver and free my people from the captivity and bondage of the king of Babylon.

3. "Within two full years."]—Within the space of two full years, &c.

13. "Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron."]—Thou, O Hananiah, hast broken the yokes of wood: but I am commanded from the Lord to make them yokes of iron; to signify that this bondage, which thou saidst should be within two years utterly freed and discharged, shall be continued in a more grievous and cruel manner than before, and that without all possibility of escaping or mitigation, until the prefixed time of seventy years be expired.

XXIX. 11. "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."]—I know what I have decreed concerning you; even favour and deliverance in my appointed time, and not extirpation and destruction; so as ye shall at the last have that happy issue which ye desire and expect.

17. "And will make them like vile figs, that cannot be eaten, they are so evil."]—See chap. xxiv. verse 8.

26. "For every man *that is* mad, and maketh himself a prophet," &c.]—For every one that in a frantic humour takes upon him to be a prophet, and delivers his own distracted fancies for visions from God, &c.

XXX. 3. "For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers."]—Howsoever God will not so suddenly free his people from their captivity as is falsely foretold by some flattering prophets, yet surely he hath set the time wherein he will most certainly accomplish it, &c.

6. "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?"]—It is not for a man, we know, to travail with child; how then is it, that the men hold their hands on their loins, and move their

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bodies in a woful complaint of pain, as if they were women in the very throes of their delivery; and all faces, by the paleness thereof, bewray fear and astonishment?

7. "It *is* even the time of Jacob's trouble; but he shall be saved out of it."]—It is the time of the most grievous trouble and calamity to the posterity of Jacob; but at last it shall end well, and they shall be delivered from it.

9. "But they shall serve the LORD their God, and David their king, whom I will raise up unto them."]—They shall serve the Lord their God, and Christ his Son, the successor of David, in his spiritual government, whom I will in due time send into the world.

12. "For thus saith the LORD, Thy bruise *is* incurable," &c.]—Thine affliction, in regard of any human help, is utterly remediless, &c.

13. "*There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines."]—There is none, so much as to solicit for thy cure and redress; nor any means left whereby it may be in man's reason effected.

14. "All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy."]—All those confederate nations that professed friendship to thee have quite forgotten thee; for I have deeply afflicted thee by the cruel hand of the Chaldeans, &c.

17. "Because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after."]—Because they have insulted upon thy misery, and despised thee, as an outcast and forlorn people, saying, This is that goodly hill of Zion, once the pride, now the scorn of the world.

XXXI. 2. "Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest."]—The people which were left of the sword in the siege and sacking of Jerusalem found favour in the land of their captivity, even the remainder of the Jews, when I took order for their settling for the time in the land of Chaldea.

4. "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."]—O Jerusalem, thou shalt be built again, and shalt have again minstrelsy and mirth within thy walls: O my Church, thou shalt be happily restored, and filled with true spiritual joy.

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5. "Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things."]—Those fruitful hills of Samaria, which have lien long waste, shall be stored with excellent vines; and those that plant them shall eat the grapes plentifully, and make no spare of them.

6. "For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God."]—Yea, not only those of Judah, but even those of the ten tribes of Israel, which have been long dispersed and neglected, shall be gathered together to Jerusalem, and be encouraged by their spiritual watchmen to join together in submission to the true Church.

8. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together."]—Behold, I will bring them back again from Babylon, and fetch them up from all coasts, and will make them a type of my Evangelical Church; into which I will call all sorts of persons, even those that are most full and most conscious of their own infirmities, &c.

9. "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn."]—I will lead them aright by the guidance of my word, in the safe and happy ways of life, holily and inoffensively; for I am a father to my faithful ones.

12. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."]—Therefore they shall come, and sing in the great congregation and most eminent assemblies; and shall meet cheerfully together, to enjoy the holy things of God, his word and sacraments; and their soul shall be refreshed, as a new watered garden in a drought; and they shall have no more cause of dejection and hopeless sorrow.

15. "Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not."]—Methinks I hear a voice in the high place or mountain (whence it may sound farthest), a voice of mourning and lamentation; Rachel, the mother of Joseph and Benjamin, seems to

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mourn for her children, those of Ephraim and the other tribes, long since desolated; and will not admit of any comfort, because they are scattered and vanished, without all hope of restoration or return.

16. "Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy."] —Thus saith the Lord to mourning Rachel; Refrain thy weeping for those sons of thy womb, the distressed Israelites; for that desolated region shall flourish again: thou shalt receive comfort after thy sorrow, and those children of thine shall return from the land of their captivity.

17. "And there is hope in thine end, saith the LORD, that thy children shall come again to their own border."]—In that end, which God hath prefixed to thy sorrows and sufferings, there is hope, yea assurance, that thy children shall come again to their native country.

18. "I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*," &c.]—I have heard those of the ten tribes bemoaning themselves after their captivity, thus: Thou hast afflicted me, O Lord, and I am humbled: I was as a wild young bullock, unaccustomed to the yoke; but now, thou hast caused me to stoop unto it, &c.

19. "Surely after that I was turned, I repented."]—Surely after that thou hadst wrought upon me, and showed me my sin, I repented, &c.

20. "*Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD."]—Would any man think that Israel thus afflicted, and, as it were neglected, were my dear son? that he were a child wherein I take pleasure and delight? Yet he is so; and, howsoever I have dealt severely with him, both in my words and actions, yet I do in mercy still remember him, and the bowels of my compassion yearn towards him.

21. "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again."]—Thou shalt return to thine own land, O my people; and therefore set thee up waymarks as thou goest: heap up stones for the direction of thy passage through the wilderness; and set

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thy thoughts to remember all the turnings of the way, and address thyself towards thy return, &c.

22. "How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man."]—How long wilt thou waver and stagger in thy belief, O thou rebellious Israel? for the Lord, which hath undertaken this deliverance, shall do a strange and marvellous thing in the earth: though the strength of the enemy be great and terrible, and the weakness of my people is noted and despicable, so as they are but as women in comparison of their manly adversaries, yet these weak effeminate Jews shall prevail against those stout and manly Chaldeans.

23. "When I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness."]—When I shall have brought them back from their captivity, and planted them again in their land of Judah, they shall, with joyful acclamations, acknowledge the goodness of God, and pray for a continuance and increase of mercy; saying, The Lord go on to bless and prosper thee, O Jerusalem, which now, from thy ruins and desolation, art raised up to be an habitation of justice; and bless thy temple, wherein now holiness shall reinhabit.

26. "Upon this I awaked, and beheld; and my sleep was sweet unto me."]—Upon these sweet and comfortable visions, wherein the Lord revealed to me his good pleasure concerning his Church, I awaked; and was exceedingly cheered up and delighted with the remembrance thereof.

27. "Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast."]—I will cause my Church, which now seems to lie waste and barren, to yield so plentiful an increase of converts to me, as the rich ground doth of the seed which is sown in the furrows of it; and will also multiply unto it all outward helps, for the maintenance and strength thereof.

29. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge."]—In those days, after I shall have humbled my people and restored and comforted them again, they shall give me the praise of my justice and mercy; and shall not be ready to murmur against my proceedings as too severe and unjust, so as they have been apt to do, in saying, The fathers have offended, and the children are punished:

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30. "But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."]—But shall willingly acknowledge, that every man of them hath smarted for his own iniquity; and hath had sins enow of his own to warrant God's proceedings against him.

31. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel."]—Behold, the days of the Messiah are coming, wherein I will make a new covenant with my Church,

32. "Not according to the covenant that I made with their fathers."]—Not according to the form of that legal covenant which I made with their fathers, &c.

33. "But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God."]—But this shall be my covenant of grace with them under the Gospel, which shall bring with it the power of regeneration, and salvation by Christ: in those days of mine evangelical Church I will work mightily in the hearts of my people, and will bring them, by the inoperation of my Spirit, to the obedience of my law; which being formerly written in tables of stone, shall now be engraven so in the hearts of men, that they shall, out of love and willing obedience, frame themselves thereunto, &c.

34. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD."]—And there shall be so clear a light of my Gospel shining forth unto men, as that they shall not so much need the help of others' instruction in the grounds and principles of religion, but shall be enlightened from God with a competent measure of knowledge, even from the meanest and weakest novice in Christianity unto the greatest proficient therein, &c.

35. "*And* the ordinances of the moon and of the stars for a light by night."]—Hath ordained a due, constant, and regular motion of the moon and stars for a light by night.

36. "If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever."]—If that course which I have set in nature for the motions of the heavens may be altered, then may it be possible for my Church to fail upon earth.

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37. "If heaven, &c. I will also cast off all the seed of Israel for all that they have done, saith the LORD."]—There can be nothing more impossible than that I should utterly cast off my people, notwithstanding their ill deservings of me, so as that not a remnant of them should be preserved.

38, 39. "Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner: &c. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD."]—The days shall come, saith the Lord, that this city of Jerusalem, which yet stands in her full glory, shall, after the raising and destruction of it, be fully built up again, in all the whole compass of it, from the one end to the other; and, which is thereby typified, my evangelical Church shall be built upon the ruins of the Jewish in a complete form, and be wholly consecrated to the Lord.

So also verse 40.

XXXII. 5. "There shall he be until I visit him, saith the LORD."]—There shall he be until the time that I shall put an end to his captivity by death.

8. "Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD."]—Buy my field, I pray thee, that is in Anathoth: it is true indeed, that the enemy is now in possession of it, so as no man may or dare look forth towards it; yet out of an assurance that it shall in due time be freed and redelivered, do thou give me money for it beforehand; since thou art the next of kin, and the purchase pertains unto thee by the law.

9. "And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver."]—And accordingly I bought the field of Hanameel, my cousin-german, that was in Anathoth, and paid him the money for it.

14. "And this evidence which is open; and put them in an earthen vessel, that they may continue many days."]—Lay up these evidences sure in an earthen vessel, where they may be kept from rotting for a long time; as those whereof I shall have

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most certain use hereafter: for this land shall be in due time repossessed, &c.

18. "And recompensest the iniquity of the fathers into the bosom of their children after them."]—Thou punishest the sins of the fathers in those children wherein they do still live; who being as it were parts of their parents, it cannot be but their parents must justly, in temporal things, suffer in them.

24. "Behold the mounts, they are come unto the city to take it."]—Behold those mounts, which are cast up for the siege of Jerusalem, &c.

33. "And they have turned unto me the back, and not the face."]—They have utterly neglected me, and wilfully refused to give ear and respect to that which I delivered unto them, &c.

34. "But they set their abominations in the house, which is called by my name, to defile it."]—They have set up their abominable altars to their idols, in the temple which is consecrated to my name, to defile it.

39. "I will give them one heart, and one way," &c.]—I will unite them, both in their judgments, and in their affections, and in their practices; so as they shall happily agree together, both to think and to do the same things.

44. "Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem."]—There shall be an ordinary course of bargains and purchases; and all those forms of legal transactions which are wont to be in use upon these occasions.

XXXIII. 13. "In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD."]—In those cities which are built upon the hills, and those which are low built in the valleys, even in all the region of Judea and Samaria, shall be a peaceable habitation of my people; so as the shepherd may there, in their fields and pastures, securely feed his flocks, and tell their number at his own leisure.

14. "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah."]—Behold, the days draw on, wherein I will perform those gracious promises of mercy

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and deliverance, which I have made to my people of Judah and Israel.

15. "At that time will I cause the Branch of righteousness to grow up unto David;" &c.]—See Isaiah iv. 2.

17. "For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel."]—He that is the true Son of David shall evermore sit in the throne, and rule and reign over his Church to the end of the world.

18. "Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."]—Neither shall there be any interruption of that perfect priesthood which shall be performed by that all-sufficient Mediator, who shall offer up a full sacrifice to his Father, and present our prayers and spiritual sacrifices unto God.

20. "If ye can break my covenant of the day, and my covenant of the night," &c.]—See chap. xxxi. ver. 36.

XXXIV. 5. "*But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee," &c.]—But thou shalt die of thy fair death, not violent, but natural; and shalt be honourably buried, after a princely manner, with store of sweet odours burnt about thy coffin, and in the vault where thou shalt be laid.

8. "After that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them."]—After that king Zedekiah, being admonished of this point of the law, had dealt with the people effectually, to dismiss those of their own nation out of their service, in the end of the seventh year, according to the prescript of the law; and proclamation was made hereof accordingly.

10. "Then they obeyed, and let *them* go."]—They yielded for the time, and gave way for the performance of this edict; and gave freedom to their Jewish servants.

11. "But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids."]—But afterwards they repented of their good act, and injuriously recalled their lately dismissed servants and handmaids into their former servitude.

17. "Behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine."]—Behold, I do

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give full liberty to the sword, and to the pestilence, and to the famine, to seize upon you, &c.

18. "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof."]—Ye know ye made a covenant with me, in that ancient solemn manner that was used by your father Abraham; wherein you, dividing the calf into halves, passed between the two halves of it, wishing by way of execration to be so divided if you did not observe this promise and covenant of yours: and now ye have palpably broken this part of your covenant with me; therefore I will give the transgressors hereof into the hand of their enemies.

21. "Into the hand of the king of Babylon's army, which are gone up from you."]—Into the hand of the king of Babylon's army, which is now, for the time, departed from your siege, to go up against Egypt, but, however ye have vainly imagined, shall return to your cost. See chap. xxvii. ver. 5.

XXXV. 4. "And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes."]—And I brought some of the house of Jonadab the son of Rechab into the court of the temple, and led them into one of those chambers which are appointed therein for the priests and Levites; even into the lodging of one of the holiest of the priests, next to the chamber of the chief governor of the temple, &c.

5. "And I set before the sons of the house of the Rechabites, pots full of wine, and cups, and I said unto them, Drink ye wine."]—And in that holy place I did set before those sons of Rechab pots of wine, and cups; and, as of my own motion, wished them to drink wine.

6. "For Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever."]—For Jonadab the son of Rechab, three hundred years ago, charged all us that should come of his loins, Ye shall drink no wine, neither ye, nor your sons for ever.

7. "That ye may live many days in the land where ye *be* strangers."]—That ye may live long in the land where your forefathers the Kenites were, and ye now are strangers.

XXXVI. 5. I *am* shut up."]—See chap. xxvii. verse 4. I must keep close, upon the command of the Lord, and not stir forth.

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22. "Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him."]—Now the king sat in the winterhouse; for it was in the month of November, when the season grew to be somewhat cold; and there was a fire on the hearth burning before him.

26. "But the LORD hid them."]—But the Lord raised up means of hiding and concealing him from the fury of king Jehoiakim.

XXXVII. 1. "Instead of Coniah the son of Jehoiakim."]—Instead of Jechoniah the son of Jehoiakim, who took upon him to reign for three months, and then yielded to the king of Babylon.

12. "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people."]—Then Jeremiah the prophet, taking the advantage of the removal of the Chaldean army from the siege of Jerusalem, went forth with the rest of his countrymen to go into his native place, in the tribe of Benjamin, to live apart there for a time.

13. "Thou fallest away to the Chaldeans."]—Thou hast hitherto set out the power and future success of the Chaldees, and now thou art secretly slinking away to them.

21. "Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread of the city were spent."]—Then Zedekiah the king, being moved with some compassion towards Jeremiah, commanded him to a larger custody, where he had some more liberty; and gave charge that he should have, notwithstanding the extreme scarcity of the time, every day a piece of the ordinary and common bread of the city allowed unto him, &c.

XXXVIII. 4. "He weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them."]—He discourageth the soldiers within the city, and all the inhabitants of Jerusalem, that they have no heart to make resistance unto the king of Babylon, &c.

5. "For the king *is* not *he that* can do *any* thing against you."]—For my power, you see, is grown into disregard amongst you: you have the law in your own hands.

7, 8. "The king then sitting in the gate of Benjamin; Ebedmelech went forth out of the king's house, and spake to the king."]—When the king was sitting in the public place of judi-

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cature, Ebed-melech went purposely out of the court unto him, saying, &c.

22. "And those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back."]—And those women shall make excuses for thee, and say, Thy princes and followers have set thee on to do that which thou wouldst otherwise never have attempted, namely, to revolt from the king of Babylon: their power and importunity hath thus swayed thee, and through their solicitation thou art brought into this miserable inconvenience, and they have themselves also revolted.

XXXIX. 9. "And those that fell away, that fell to him, with the rest of the people that remained."]—Those that stirred up Zedekiah to this defection, and joined with him in that revolt, together with the rest of the people of any better fashion.

14. "And committed him unto Gedaliah, &c., that he should carry him home: so he dwelt among the people."]—He commanded Gedaliah, to whom was committed the chief rule of all the affairs of Jerusalem, by Nebuchadnezzar, that he should take Jeremiah home to his house: so Jeremiah lived at large, in free liberty amongst the people.

17. "Thou shalt not be given into the hand of the men of whom thou *art* afraid."]—Thou shalt not be delivered into the hands of the courtiers of Zedekiah, whose envy thou hast drawn upon thee for my sake.

18. "But thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD."]—Thy life shall be reserved safe unto thee, whatever become of thy outward estate; and shall be given thee as a reward of thy kindness to my prophets, and religious confidence in me, saith the Lord.

XL. 1, 4. "The word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, &c. Behold, I loose thee this day from the chains," &c.]—After this charge given concerning the custody of Jeremiah, yet he was, amongst the other captives, which were carrying away towards Babylon, driven forward in his chains as far as Ramah; at which place Nebuzar-adan, the captain of the guard, took notice of him, and from thence gave him his liberty, and free option either to return or to go forward.

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7. "Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land."]—Now when those captains of the Jews, which had before saved themselves by flight upon the first report of the approach of the Chaldean army which were dispersed in the country, heard that the king of Babylon had made Gedaliah governor.

XLI. 5. "*Even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD."]—Fourscore of those Jews, which remained still in the land of Judea, came in a mournful fashion to condole the late misery of their brethren, and their whole land; and brought with them oblation and incense, to offer unto the Lord in his temple.

6. "Weeping all along as he went."]—Counterfeiting a mutual sorrow with them, and expressing it very passionately all the way.

XLII. 6. "Whether *it be* good, or whether *it be* evil,"]—Whether it be pleasing to us, or whether it be grievous and displeasing, we will be sure to do it, &c.

10. "For I repent me of the evil that I have done unto you."]—See Genesis vi. 7.

XLIII. 6. "And Jeremiah the prophet, and Baruch the son of Neriah."]—And, amongst the rest, Johanan took with him, by strong hand, Jeremiah the prophet, and Baruch the son of Neriah, down into Egypt.

10. "I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them."]—Nebuchadnezzar, whom I employ in the executions of my judgments upon divers nations; and I will cause him to reign over this land of Egypt, and to erect his throne in this court and city of Tahpanhes.

12. "And he shall array himself with the land of Egypt, as a shepherd putteth on his garment;"]—And he shall go forth thence, richly laden and arrayed with the wealthy spoils of Egypt; as a shepherd in a bleak wind wraps his cloak round about him, and so walketh compassed with that unwieldy garment, &c.

13. "He shall break also the images of Beth-shemesh, that *is* in the land of Egypt."]—And he shall break down all the images

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in the stately temples of Heliopolis, which is the mother city of that infamous superstition, &c.

14. "For none shall return but such as shall escape."]—None shall return into the land of Judah, but such as shall speedily withdraw themselves out of Egypt, and make an escape from this wicked Johanan, who hath brought us hither.

17. "To burn incense unto the queen of heaven, and to pour out drink offerings," &c.]—To burn incense to the sun or moon, and to offer sacrifices unto them, &c.

19. "Did we—pour out these drink offerings unto her, without our husbands?"]—Did not our husbands both aid and animate us in those sacrifices which we thus offered?

26. "I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt."]—I will not endure that so much as an outward profession shall be made of my name and worship by any man of Judah in the land of Egypt.

XLV. 3. "Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow."]—Thou madest great moan for the extreme misery of thy people; and criedst out, Woe is me, for the grievous calamity that is come upon us! &c.

4. "Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land."]—I have determined to execute my decreed judgments against this whole land: it is not for thee to repine, or be too much moved, at this just severity.

5. "And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest."]—And is it time for thee now, in this extreme desolation and danger of all things, to be casting for any great matters for thyself? for, behold, I will bring a common destruction upon this people round about; and thou mayest think thiyself well dealt with, if thou canst go away with thy life: this is the best booty that thou canst hope for, which way soever thou goest.

XLVI. 6. "Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates."]—Swiftness of foot shall not avail the nimble; neither shall strength avail the mighty man: they shall be cut off and fall by the hand of the Babylonians.

7. "Who *is* this *that* cometh up as a flood, whose waters are

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moved as the rivers?"]—What mighty monarch is this that cometh in like a swelling flood, and threats to sweep all before him like an impetuous torrent?

8. "Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof."]—It is even the proud king of Egypt, that riseth up thus like a flood, and swelleth like a furious river; who is ready to say, I will go up to Chaldea itself, and will, by my powerful inundation, cover all the face of the earth; I will destroy Babylon, and kill the inhabitants of it.

9. "Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians that handle *and* bend the bow."]—Mount on your horses, O ye Egyptians; and drive your chariots with a furious speed: let our mighty associates of Ethiopia and Lydia, &c. come forth, and join their invincible forces with ours.

10. "For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries:" &c.]—For this is the day wherein the Lord God of hosts hath a great slaughter to be made, and much effusion of man's blood, in the country of Chaldea, by the river Euphrates.

11. "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured."]—Go, ye vain Egyptians, go up to Gilead, and take thence good store of balm with you, to cure the wounds which ye shall receive of the Chaldees; and yet, these precious applications shall be to no purpose, for thou shalt be past all possibility of curing.

12. "The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together."]—All the nations round about have taken notice of thy shameful flight, and thine outcries have filled the land; for in that numerous army of thine, when it was once disordered and put to flight, one of thy mighty men stumbled upon another, and hindered each other in their escape, so as they are fallen together under the sword of the enemy.

14. "Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee;

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for the sword shall devour round about thee."]—Let it be openly declared and published in all the coasts of Egypt; in Migdol, eastward; in Noph, to the south; and in Tahpanhes, to the north; that the Babylonian shall come in upon them: bid them look to themselves and stand upon their guard, for danger and destruction is near unto them.

16. "He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword."]—The foreign soldiers which were drawn into this war shall fall out one with another; and, whether in their mutinies or in their flight, shall be an occasion of one another's slaughter; and, when it is too late, shall say, Let us away from hence, and return to our own country, and get us out of the reach of this destroying sword of the Babylonians.

17. "They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed."]—For, as for this Pharaoh, the king of Egypt, whom we came to aid in his wars, he is nothing but words; he talks and brags much, but he performs nothing; he undertakes and disappoints, so as no trust is to be given to him.

18. "Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come."]—Mount Tabor is not more surely fixed among the rest of the mountains, nor Carmel is more unremovably seated upon the seacoast, than this word of mine is firmly fixed in heaven, and shall undoubtedly be performed: the king of Babylon shall come against Egypt.

20. "Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north."]—Egypt is wild and wanton with her wealth and pleasure, as some young fair heifer never used to the yoke; but destruction is now coming upon her from the Chaldees.

22. "The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood."]—They shall no more loudly bellow out, but shall be glad, like a serpent, to creep into holes, and by their secret hissings and silent complaints to express their sorrows; for the Chaldean army shall march against them, and shall utterly overthrow them.

23. "They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grass-

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hoppers, and *are* innumerable."]—If Egypt be as a thick well-grown forest, they shall cut down all the goodly trees therein, although they be indeed so many that they are past numbering.

25. "Behold, I will punish the multitude of No, and Pharaoh."]—Behold, I will punish that populous city of Alexandria, the rich staple of Egypt; and Pharaoh, &c.

XLVII. 2. "Behold, waters rise up out of the north, and shall be an overflowing flood."]—Behold, the Chaldeans arise out of the north like mighty waters; and with their swelling flood shall overflow the land of the Philistines, &c.

3. "At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands."]—Men shall be so amazed and affrighted with the fearful noise of his army, the stamping of his horses and rattling of his chariots, that the fathers shall not so much as find time to look back to their children, in the haste of their flight.

5. "Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?"]—Extreme mourning is come upon Gaza, and all those maritime parts of the country of the Philistines; insomuch as they tear their hair and cut their flesh for sorrow.

XLVIII. 1. "Against Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed."]—Howsoever Moab, an ancient enemy, though near in blood to Israel, may prosper for a time, after that both Israel and Judah are overthrown, yet he shall not escape the severe hand of God; woe therefore unto the chief cities of the Moabites; to Nebo, to Kirjath-jearim, and to Misgab, for they all shall be destroyed!

2. "*There shall be* no more praise of Moab: in Heshbon they have devised evil against it: come, and let us cut it off from *being* a nation."]—The like ruin shall befall to the rest of their cities, to Heshbon and to Madmena: the Chaldees have resolved and threatened to cut off Moab from being a nation, &c.

5. "For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction."]—In the mountains and valleys shall be nothing but howling and desolation; while the Moabites climb up the hill to the high-seated city of Luhith, and while they pass down to the plain of Horonaim, they shall not be able to contain

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themselves from lamentation, so as their very enemies shall hear their womanish and fearful ejulations.

6. "Flee, save your lives, and be like the heath in the wilderness."]—Away, and flee, if ye may, O ye Moabites: save your lives by a speedy flight; and get you into the wilderness, and live there, though ye be but like the shrubby heath, that hath a low and obscure being in the desert.

7. "And Chemosh shall go forth into captivity *with* his priests and his princes together."]—And Chemosh, thy false god, unto whose aid thou hast trusted, shall go into captivity with thee; and his priests, and those idolatrous princes that worship him, ye shall all go together.

10. "Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood."]—And now, O ye Chaldeans, bestir you in this slaughter: lay about you, and spare none: it is God's revenge which ye do now execute: cursed be ye if ye slacken your hands and keep back your sword from blood.

11. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed."]—While Israel was in continual exercise and correction, Moab hath a long time taken his ease; and hath been as a vessel of strong wine, that hath been long settled upon his lees, not at all racked or drawn out into another vessel; so as he hath his full vigour and verdure of his long-continued pleasure and felicity still in him, without all diminution or change.

12. "Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles."]—I will therefore send enemies upon Moab, which shall alter the case with him; which shall broach these their settled vessels, and draw them out into a grievous captivity, and break their cask in pieces.

13. "And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence."]—And Moab shall be ashamed of his god Chemosh, as the house of Israel was ashamed of their calves in Dan and Beth-el wherein they vainly trusted.

17. "How is the strong staff broken, *and* the beautiful rod!"]

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—How is this strong and glorious nation, on whom we leaned as the staff of our confidence, broken in pieces, &c.

18. "Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds."]—And thou, O Dibon, the fair city of Moab, come down from thy glory, and take up with the lot of thy neighbours; thirst, distress, destruction.

19. "O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?"] —And ye inhabitants of Aroer, who durst not trust to your walls, but are fled into the desert, run to the wayside, and ask of the still fleeing passengers, even of the women that have escaped, what the Chaldees have done to your forsaken walls and houses.

21. "And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath."]—And judgment is come upon all the parts of the land of Moab, both the mountainous tracts thereof and the plains; upon all the several cities that appertain thereunto, as upon Holon, Jahazah, Mephaath, &c.

So verse 22, 23, 24.

25. "The horn of Moab is cut off, and his arm is broken, saith the LORD."]—The pride of Moab is cut off, and the strength of it is broken, saith the Lord.

26. "Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision."]—Lay deep and grievous afflictions upon him, O ye Chaldees: let him drink largely of your vengeance, for he lifted himself up against the Lord: let him be overfilled with sorrow and anguish, and be exposed to the scorn and derision of the world.

27. "For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy."]—For was not Israel a scorn and derision unto thee? yea, was he not causelessly so? for what had he offended thee? however guilty he were in his carriage to mewards, yet to thee he was inoffensive; notwithstanding thou insultedst in his fall, and joyedst in this miscarriage.

28. "O ye that dwell in Moab, leave the cities, and dwell in the rock."]—O ye Moabites, run from your cities and defenced places, and hide yourselves in the holes of the rocks, &c.

30. "I know his wrath, saith the LORD; but *it shall* not *be*

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so; his lies shall not so effect *it.*"]—I know his great stomach, and his proud brags, but it shall not be so with him as he imagineth: his great words and presumptuous undertakings shall not carry it.

32. "O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer."]—O thou city and religion of Sibmah, famous for the excellency and fruitfulness of thy vines, I will weep for thy destruction as I wept before for the vastation of Jazer thy neighbour: thy citizens are transplanted and carried over the sea; they are carried down to be shipped at the port of Jazer, &c.

34. "From the cry of Heshbon *even* unto Elealeh.—*As* an heifer of three years old, &c.; for the waters also of Nimrim shall be desolate."]—See Isaiah xv. 4, 5, 6.

37. "For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth."]—There shall be all the signs and effects of an extreme mourning all over the coasts of Moab: every head shall be shaven, every beard clipt, every skin slashed, and every of their loins covered with sackcloth.

38. "*There shall be* lamentation generally upon all the housetops," &c.]—See Isaiah xv. 8.

40. "For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab."]—The Chaldean shall come swiftly upon him, as an eagle upon his prey, and shall spread his wings over Moab.

43. "Fear, and the pit, and the snare, *shall be* upon thee," &c.]—See Isaiah xxiv. 17.

45. "They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones."]—They that fled thought they should find good shelter in the strong forts of Heshbon, but they shall be deceived; for, so far shall Heshbon be from being able to defend itself, that the destruction which shall begin there shall reach unto all the utmost parts of the dominions of Moab, and shall light upon the head of those insolent undertakers that were the cause of these wars and tumults.

46. "The people of Chemosh perisheth."]—The people that worshipped their false god Chemosh perisheth, &c.

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XLIX. 1. "Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?"]—Hath Israel no posterity at all to inherit his lands? How comes it then that the Ammonitish king takes upon him to inherit Gad, the possession of one of his tribes, and causeth his people to dwell in the cities of Israel?

2. "Then shall Israel be heir unto them that were his heirs, saith the LORD."]—Then shall Israel come to take possession of the land of the Ammonites, which had usurped the possessions of Israel.

3. "Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah."]—Howl, O Heshbon, the chief city of the Gadites, usurped by Ammon, for Ai, the neighbour city is spoiled; and let Rabbah the great city of the Ammonites mourn, &c.

4. "Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter?"]—Wherefore dost thou glory in thy rich and fruitful valleys, O thou proud and rebellious issue of Ammon? &c.

7. "Concerning Edom, thus saith the LORD of hosts; *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?"]—Those of Teman, in the land of Idumea, had wont to be accounted wise men: what! is there no wisdom now left amongst them? hath their wit utterly failed them, that they cast not how to be freed from the danger of the Chaldeans?

8. "Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him."]—Let the inhabitants of Dedan, a city of Edom, flee: for I will bring upon them that calamity which is justly owing to the sons of Esau whom I have rejected, &c.

10. "I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled."]—But I have wholly despoiled Edom, and have left him no hiding-place: I have stripped him of all his forces; his seed is destroyed, &c.

11. "Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me."]—If thou have any orphans or any widows left, I will take order for them, saith the Lord; yea, I will take order that thou shalt have none left alive.

12. "For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished?"]—For thus saith

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the Lord; Behold, even my people the Jews, which in comparison of thee had no reason to be put to these extremities of judgments, they have been plagued severely by my just hand; and shalt thou think to go unpunished? &c.

13. "For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes."]—I have firmly and irrevocably decreed, that thy prime city Bozrah shall be perpetually desolated; and the daughter cities that appertain to it shall be laid waste for ever.

14. "I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle."]—I have certain and infallible revelation from the Lord, and summons is gone out from him unto the Chaldeans and Assyrians to that purpose, that God will send a powerful and irresistible enemy against Edom: he calls together the dreadful forces of these great kings to set upon it.

16. "O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD."]—O thou that hast wont to brag of thy strong and impregnable forts and situation, that thy towers are high and invincible, know, that if thou shouldest build as high as the eagle makes his nest, I will bring thee down thence, saith the Lord.

19. "Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?"]—Behold, the proud Edomite comes up against the Chaldean, like some fierce lion that is driven by the swelling of the streams of Jordan to change his den, and to seek his prey in the mountains; but I will suddenly make him to run away from that mighty enemy: and who is the man whom I shall choose out to be the leader of this great design? even Nebuchadnezzar, the king of Babylon: I have thus decreed it, and who shall alter my determinations? who will take upon him either to direct or to oppose me?

20. "Surely the least of the flock shall draw them out."]—Surely the very meanest and basest of the Chaldean army shall discomfit and overthrow the proud inhabitants of Teman, &c.

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21. "The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea."]—So great shall be the noise of the fall of those walls, and the shouts and shrieks of the people, as that it shall he heard very far off, even as far as the Red sea, which is very remote from it.

23. "Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet."]—Concerning Damascus. Antiochia and Arpad, cities of Syria, are dismayed and confounded: for they have heard the fearful rumours of the Chaldean preparation, and are fainthearted; and the isles, that lie near about, are extremely affrighted.

25. "How is the city of praise not left, the city of my joy!"] —How is it that so goodly and famous a city as Damascus, so praised, so admired, hath not the favour to be spared from sacking and vastation?

27. "And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad."]—I will cause a fire to be kindled in the wall of Damascus, which shall consume the palace of Ben-hadad, that ancient and cruel enemy of Israel.

28. "Arise ye, go up to Kedar, and spoil the men of the east."]—Arise, O ye Chaldeans, go up against those of Kedar or Arabia; and spoil those that dwell towards the eastern coast.

31. "Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone."]—Arise, get ye up unto the wealthy nation of the Kedarenes, that dwell without care in their tents; abounding with flocks and herds in the desert, where they dwell apart without cities or towns.

35. "I will break the bow of Elam, the chief of their might."] —I will overthrow the archers of the Parthians, and their confines on the seacoasts, and break their bows wherein their chief strength consisteth.

36. "And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds."]—And I will bring upon them enemies from all the coasts of heaven, which shall prevail against them, and scatter them to all the coasts of the world, &c.

37. "For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD;" &c.]—And I

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will be known to triumph over those Parthians, and will erect amongst them a throne for that king whom I have designed to it; having utterly destroyed all their native kings and princes.

39. "But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD."]—But at the last, under the reign of the Messiah, will I call these Elamites into my Church, saith the Lord. See Acts ii. 9.

L. 2. "Say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces."]—That Babylon, which hath been a scourge to my people, and to all the nations round about, is now taken itself, and seized upon in my wrath: their great idol, Bel, in whom they trusted, is confounded; their great monarch is overthrown, and all their petty gods and images are broke in pieces.

3. "For out of the north there cometh up a nation against her."]—For the mighty nation of the Medes and Persians shall come up against her, &c.

4. "In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD."]—In those days the children of Israel and the children of Judah shall, through the favour of the Persian monarchs, go up together, weeping for joy, to return to their country, and to the place of God's worship and service.

6. "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace."]—Their kings and priests and prophets have misled them into abominable idolatries: they have seduced them to superstitious devotions on their high places; persuading them to go, one while to one idol, another while to another, till they had forgotten the temple of God, to which God had appointed them to confine their service.

8. "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks."]—Get you gone, O ye Jews; go with joy and gladness out of Chaldea, the land of your captivity; and go forth with courage and speed, as the he goats are wont to go before the rest of the flock.

9. "From the north country."]—See verse 3.

12. "Your mother shall be sore confounded; she that bare

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you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert."]—Your mother city, Babylon, shall be sore confounded, &c., and Chaldea, which was the queen of all nations, shall now be cast behind all the rest, and become a very wilderness, a barren desert.

16. "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land."]—Spare not so much as the husbandman, that soweth the corn in the fields of Babylon, or the reaper thereof: let no man escape, though never so harmless or never so useful: as for the hired forces, they shall run away, every one to his own home.

17. "Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones."]—Israel is as a sheep scattered from the flock: those heathen kings, which were fierce as lions, have driven them out of their country: first, the kings of Assyria made havock of them; then, Nebuchadnezzar, the king of Babylon, hath perfected their destruction.

19. "And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan."]—I will bring Israel back from his captivity to his own land, and he shall now be as a sheep grazing upon the fruitful hills of Carmel and Bashan, &c.

20. "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."]—There shall not be found in Israel those sins, and that heinous iniquity, which was the cause of their late captivity; and the sins of Judah shall be done away through my grace and mercy.

21. "Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them."]—Go up, ye Medes and Persians, against the territories of Babylon; even against the land of these proud rebels, against the land of those who have visited my people with the sword and merciless destruction, and do ye utterly destroy them, &c.

23. "How is the hammer of the whole earth cut asunder and

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broken!"]—How is it that Babylon, which was the hammer to beat all other nations in pieces, is now broken in pieces? &c.

36. "A sword *is* upon the liars."]—A sword shall be upon their lying astrologers and diviners, unto whom they trusted.

41. "Behold, a people shall come from the north," &c.]—So verse 3.

44. "He shall come up like a lion from the swelling of Jordan," &c.]—See chapter xlix. 19. Behold the Babylonians shall come up, &c.

45. "Surely the least of the flock shall draw them out."]—See chapter xliv. 20.

LI. 1. "A destroying wind."]—A furious adversary which shall come in as a strong tempestuous wind.

2. "And will send unto Babylon fanners, that shall fan her, and shall empty her land."]—I will send unto Babylon the Medes and Persians, which shall put them to the fan of tribulation and dispersion, &c.

3. "Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men."]—Suffer not, O ye Medes, the Babylonian archers so much as to bend their bows, &c. But cut them off in the first offer of their assault; and make no spare of any of them, &c.

6. "Flee out of the midst of Babylon, and deliver every man his soul:" &c.]—See chap. l. ver. 8. Continue not in Babylon while ye may be free; but depart away from the danger, both of her sins and judgment.

7. "Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."]—Babylon hath been hitherto as a golden cup, out of which God would have all the nations of the earth drink their bitter draught of his wrath and indignation: they have drunk out thence, and have been so grievously afflicted by her cruelty, that they have been ready to run mad with grief.

8. "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed."]—Babylon is suddenly fallen: howl and mourn, O ye her associates, for the downfall of so great a monarchy; and, if it may be, use some helps for her recovery.

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9. "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven," &c.]—Alas, we have not slackened our endeavours, shall they say, to have succoured and relieved her, but all in vain; for her wound, which God's wrath hath inflicted upon her, is utterly incurable: away therefore, let us shift for ourselves; let us run every man to his own country, and leave her to the revenge of the Almighty, which is indeed so great as that it reacheth to the very heavens, &c.

10. "The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God."]—The Lord hath magnified his great mercy and truth to us, in that he hath taken upon him the patronage and protection of us his people, and hath been thus openly revenged of our enemies; O come, therefore, and let us declare in his holy temple the great works of our God.

11. "Make bright the arrows; gather the shields."]—Now, therefore, ye Medes and Persians, address yourselves to the fight; scour up your armours, brighten your arrows, &c.

13. "O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness."]—O thou great and wealthy Babylon, that wert seated upon the famous river of Euphrates, which divided itself for thy commodity, and made many islands for thy profit and defence, thine end is now come.

14. "Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee."]—I will fill thee with enemies so thick, as if they were swarms of caterpillars. See for the rest of the verse, chap. xxv. ver. 30.

17. "Every man is brutish by *his* knowledge;" &c.]—See chap. x. ver. 14.

19. "The portion of Jacob *is* not like them."]—See chap. x. ver. 16.

20. "Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."]—O Babylon, I have hitherto made use of thee for the subduing of divers kingdoms, and for breaking of many nations in pieces.

25. "Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will

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make thee a burnt mountain."]—Behold, I am against thee now, O Babylon, thou huge pile of perdition; which hast hitherto crushed the whole earth with thy vastness and power, &c. I will make thee like an hill of rubbish, an heap of burnt ruins.

27. "Call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars."]—Muster up together the kingdoms of both Armenias, and of the lesser Asia; set generals and captains over the appointed bands; cause the troops of horses to come in, as thick as the swarms of caterpillars; and all to go up against Babylon.

33. "The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come."]—The city of Babylon is like a threshingfloor: the sheaves that are in her must be beaten and throughly trodden out: her harvest is now near at hand, wherein God will lay upon her with the flail of his heavy judgments.

34. "Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me," &c.]—Nebuchadnezzar, the king of Babylon, shall Jerusalem say, hath devoured me; he hath utterly destroyed me, &c.

35. "The violence done to me and to my flesh."]—And now, let God repay to Nebuchadnezzar and his Babylonians the violence which they did to me and my people, &c

38. "They shall roar together like lions."]—They shall roar together, in their pain and horror, like lions that yell for hunger, &c.

39. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD."]—When they are heated with wine in their feasts, and drunken in their merry banquets, quaffing healths and praising their gods in the bowls of my temple, even then will I bring the sword of Cyrus upon them, and smite them that they shall sleep their last. See Daniel, chap. v.

41. "How is Sheshach taken! and how is the praise of the whole earth surprised!"]—What an incredible thing is this? How can it be, that Babylon, the great mistress of the world, should thus be spoiled and defaced? &c.

42. "The sea is come up upon Babylon."]—The innumerable and mighty host of the Medes is, like a raging sea, broken in upon Babylon, &c.

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44. "And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up."]—I will break in pieces and put to shame the idol Bel, that was worshipped of the Babylonians; and will fetch out of his mouth those many and rich offerings which were made to that dunghill deity, &c.

45. "Go ye out of the midst of her."]—See verse 6.

46. "Ruler against ruler."]—Cyrus against Belshazzar.

48. "Then the heaven and the earth, and all that *is* therein, shall sing for Babylon."]—The heavens and the earth, and all creatures shall rejoice, and praise God for the just destruction that is brought upon Babylon.

49. "As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."]—As Babylon hath slain my people of Israel, so the Babylonians shall be slain all the earth over; and in Babylon shall fall those of all the countries round about, which shall be there slaughtered.

51. "For strangers are come into the sanctuaries of the LORD'S house."]—Pagans have come into the sanctuary of God's temple, and have defiled it, and razed it to the ground.

52. "And through all her land the wounded shall groan."]—Through all her land, those that are not slain right out shall lie groaning and roaring for the pain of their wounds.

57. "I will make drunk her princes," &c.]—See verse 39.

58. "And the people shall labour in vain, and the folk in the fire, and they shall be weary."]—In vain shall the people labour to quench that fire which is kindled for the consuming of Babylon.

THE LAMENTATIONS OF JEREMIAH.

I. 1. "How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!"]—Woe is me for Jerusalem! how wofully is the case altered with her! She that was of late exceeding populous, and thronged in her streets with men, is now left alone, like a solitary widow: she that of late was a commander of many provinces, is now become a tributary to an usurping commander.

2. "She weepeth sore in the night, and her tears *are* on her cheeks."]—No time gives her any respite from her mourning: night and day doth she pour out her tears, &c.

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3. "Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits."]—Many Jews, to avoid the miserable servitude of the Chaldees, have betaken themselves to a voluntary transmigration to other nations, hoping there to find rest; but even there have these Babylonian persecutors overtaken them, so that they are surprised in those straits which could no way be avoided.

5. "Her adversaries are the chief."]—Her adversaries are her commanders, &c.

9. "Her filthiness *is* in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter."]—She cannot hide her shame any longer; that loathsome annoyance of hers, which she would fain have concealed, appears even in her very outward garments; and so faithless is she grown, that she will not apprehend the assurance of her final deliverance, &c.

12. "*Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow."]—O all ye passengers that travel this way, stay a while, and behold my miserable ruins; and indeed can ye pass by and not view them, and not seriously consider of them? and, if ye do seriously think of them, say then, was there ever city or people in so woful a plight as I am? &c.

13. "From above hath he sent fire into my bones, and it prevaileth against them."]—God hath seemed from above to cast firebrands into my towers and palaces, whereby my goodly buildings are consumed, &c.

14. "The yoke of my transgressions is bound by his hand."]—That yoke of my grievous servitude under the Chaldees, which my sins have justly called for, is bound about my neck by his punishing hand, &c.

17. "Jerusalem is as a menstruous woman among them."]—Jerusalem is counted as an abomination unto them, as loathsome and unclean.

19. "I called for my lovers, *but* they deceived me."]—I called for the aid of my associates and allies, but they deceived me, &c.

21. "Thou wilt bring the day *that* thou hast called, and they shall be like unto me."]—Thou wilt bring upon them the judgments which thou hast threatened, and then they shall be in the like plight that I am in.

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II. 1. "And remembered not his footstool in the day of his anger."]—And remembered not his temple, the place of his former abode, in the day of his anger.

3. "He hath cut off in *his* fierce anger all the horn of Israel."]—He hath in his anger weakened and cut off all the strength of Israel, &c.

6. "And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly."]—That tabernacle of his, which he had settled amongst us for our comfort and protection, he hath now turned up, as if it were a garden, fit to be digged up for the use of plantation, &c.

7. "They have made a noise in the house of the LORD, as in the day of a solemn feast."]—As we had wont in our solemn feasts to make a noise of joy and thankful acclamations in thy temple, so now they make no less noise of tumult and insultation over us.

8. "He hath stretched out a line."]—He hath destinated and appointed it to razing and ruin, &c.

13. "What thing shall I take to witness for thee?" &c.]—With what example of like misery shall I go about to comfort thee?

14. "But have seen for thee false burdens and causes of banishment."]—They have seen false visions; and pretended to bring those messages from God which were never sent; and by this means have wronged thee, and have been the causes of this thy captivity.

22. "Those that I have swaddled and brought up hath mine enemy consumed."]—Those whom I have borne and bred up with all care and anxious diligence hath mine enemy consumed.

III. 1. "I *am* the man *that* hath seen affliction by the rod of his wrath."]—I, Jeremiah, am the man that have seen this great affliction, which the Lord hath in just anger brought upon his people.

2. "He hath led me, and brought *me into* darkness, but not *into* light."]—He hath brought me into the gloomy darkness of affliction, and hath given me no glimpse of comfort.

4. "My flesh and my skin hath he made old."]—He hath worn out my body with sorrow, &c.

5. "He hath builded against me, and compassed *me* with gall and travel."]—He hath besieged me with evils, and compassed me about with misery and grief.

6. "He hath set me in dark places, as *they that be* dead of

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old."]—He hath shut me up under discomfort and heaviness; and laid me aside in the dungeon, as a dead man out of sight.

9. "He hath inclosed my ways with hewn stone, he hath made my paths crooked."]—He hath laid in my way unremovable impediments, and hath crossed me in my designs. See also ver. 11.

16. "He hath also broken my teeth with gravel stones, he hath covered me with ashes."]—He hath beaten me down with such force, as that my teeth are broken; and my mouth, being dashed against the ground, is full of gravel with the fall.

21. "This I recall to my mind, therefore have I hope."]—I recall to my mind these following meditations, and thereupon I conceive hope and comfort.

27. "*It is* good for a man that he bear the yoke in his youth."]—It is good for a man to be exercised early with afflictions, and to acquaint himself with God's chastisements.

28. "He sitteth alone and keepeth silence, because he hath borne *it* upon him."]—Such a one will sit silently alone; and patiently bear that hand of God which is upon him.

29. "He putteth his mouth in the dust; if so be there may be hope."]—And humbles himself under that good hand to the very dust, if there may be hope, by his true humiliation and fervent prayers, to obtain favour from God.

30. "He giveth *his* cheek to him that smiteth him: he is filled full with reproach."]—In the mean time, he meekly yields over himself to the oppressing hand of a persecutor, and patiently bears his reproach.

34. "To crush under his feet all the prisoners of the earth."]—For, however the wicked impatience of men may suggest, it is not the manner of God to crush under his feet those that are already humbled.

35. "To turn aside the right of a man before the face of the most High."]—Or, to shift off the trial of any man's cause, that he should not have a full hearing of his plea before his great and righteous tribunal. So ver. 36.

37. "Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?"]—Who is he that will undertake to effect any thing without the Lord; or will say, that aught can be done which he willeth not?

38. "Out of the mouth of the most High proceedeth not evil and good."]—It is only good and just, which can proceed from the mouth of God: there is no unrighteousness in his decrees and proceedings.

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39. "Wherefore doth a living man complain, a man for the punishment of his sins?"]—Why then doth any living man complain of God's hand? why doth he murmur when he suffers the due punishment for his sins?

47. "Fear and a snare is come upon us."]—See Isaiah xxiv. 17.

63. "I *am* their music."]—I am the matter of their mirth and songs.

IV. 7. "Her Nazarites were purer than snow."]—While Jerusalem stood upright with God, her votaries were holy and innocent, &c.

14. "They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments."]—For this their cruelty they are stricken with the hand of God, so as that they are driven to wander in the streets, without habitations; groping for the way, like blind men; being so defiled with innocent blood, as that men could not touch their very garments without uncleanness.

15. "They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*."]—No part of the city was free from very foul pollution; on all sides might be heard that cry, appointed to the lepers, Depart, depart, I am unclean: at last, there was no way but to flee away from that defiled city; they fled therefore at uncertains, and wandered they knew not whither; so much as it was said among the heathen, There will be no more hope of their return to dwell in Jerusalem.

17. "In our watching we have watched for a nation *that* could not save *us*."]—We depended upon hope and aid from the Egyptians, which could not succour us, nor preserve themselves.

18. "They hunt our steps, that we cannot go in our streets."]—They hunt and chase us up and down in our streets; they follow us at the heels, so as we cannot so much as look out of our doors, &c.

19. "Our persecutors are swifter than the eagles of the heaven," &c.]—These Chaldean persecutors are so swift, that it is vain to hope for an escape from them, &c.

20. "The breath of our nostrils, the anointed of the LORD, was taken in their pits."]—Yea, which makes up the measure of our sorrow and misery, our king Zedekiah, the anointed of the Lord, who was dear to us as our very breath and life, was taken by them in their pursuit, &c.

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21. "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked."]—Rejoice, O thou ancient enemy, the posterity of Esau, that dwellest in the land of Uz; rejoice thou in our ruin and desolation, as thou pleasest; but this cup of the Lord's vengeance shall come in due time unto thee also, and thou shalt drink deep of it, and the shame of thy wickedness shall be discovered.

V. 7. "Our fathers have sinned, *and are* not; and we have borne their iniquities."]—See Jer. xxxi. 29.

8. "Servants have ruled over us."]—Not only the princes and great commanders of Chaldea have ruled over us, but even their very slaves insult upon us, and exercise cruelty upon us, &c.

9. "We gat our bread with *the peril of* our lives because of the sword of the wilderness."]—Even before this destruction, during the time of the siege, we were fain to get our bread with the peril of our lives, because of the sword of the enemy that lay encamped about us.

12. "Princes are hanged up by their hand."]—Our princes were driven to make their own hands their executioners, &c.

13. "They took the young men to grind, and the children fell under the wood."]—They put our young men to all the servile and base drudgeries that could be devised; and compelled our children to undergo those burdens which they were not able to carry.

16. "The crown is fallen *from* our head: woe unto us, that we have sinned!"]—All our glory is quite gone, and utterly cast down to the ground.

18. "Because of the mountain of Zion, which is desolate, the foxes walk upon it."]—The hill of Zion, where the temple stood, which was so honoured, so frequented, is now so desolate that the very foxes walk upon it.

EZEKIEL.

I. 1. "Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God."]—It came to pass, in the thirtieth year after the jubilee, and the finding of the original copy of the law, in the month of July, and the fifth day of that month, when I was among the Hebrew captives in Chaldea, by the river Chebar, that God

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revealed himself to me, and put into me the spirit of prophecy, and represented divers visions to the eyes of my mind.

2. "In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity."]—In the fifth day of July, which was in the fifth year of the first deportation into Babylon and captivity there.

3. "And the hand of the LORD was there upon him."]—And the efficacy of God's Spirit did show itself in and upon me, in his holy revelations.

4. "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire."]—And, behold, I looked; and God showed me a representation of those fearful tempests of calamity which yet were to come upon his people, by a whirlwind arising from the north, (whence their further persecution and captivity was to come,) by a dark cloud; and fire infolded within it, to signify the trial which they are to undergo: but there was a pleasing brightness about that cloud; and out of the midst of that fiery splendour there was, as it were, a shining colour of amber, to signify the presence of God's powerful grace and mercy in the midst of all the fiery trials of his Church.

5. "Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man."]—And out of the midst of that fiery brightness came four angels, in the likeness of four living creatures, whose number was proportioned to the four corners of the world. And this was their appearance, they had the shape and likeness of a man.

6. "And every one had four faces, and every one had four wings."]—And every one of them had four faces; to signify their ready address to receive whatsoever command from God, which way soever it should be delivered: and every one of them had four wings, to signify their swiftness in execution of all the charges of God.

7. "And their feet *were* straight feet: and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass."]—The legs of these angels were straight up, like the legs of a man; and their feet were round, as the circumference of a calf's foot, for the greater fitness of that turning motion which they should be put unto; and they had a

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sparkling kind of brightness in their moving, like to that of burnished brass.

8. "And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings."] And they had the likeness of hands; to signify their aptness to execute the will of God: and those hands were under their wings; to imply that their motion is not of themselves, but such as is regulated and directed by the secret instinct of God: all the four angels had both faces and wings.

9. "Their wings *were* joined one to another; they turned not when they went; they went every one straight forward."]—Their wings were joined together at their tops, to signify their full concord and agreement in fulfilling God's command; and they went unanimously together, and all moved right forward without turning to the right hand or to the left.

10. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."]—And for the likeness of their faces, it was according to the several qualities which are eminent in four noted creatures; a man, a lion, an ox, an eagle: such were these angels; to signify that they were understanding as a man, strong as a lion, serviceable as the ox, as the eagle swift.

11. "Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies."]—Such were their faces: as for their wings, two of them were stretched upward; to signify their relation unto and dependance upon God's charge: and were joined together; in a signification of the perfect concord and joint agreement in all their services: and two of them covered their bodies; to signify the hidden nature of these celestial spirits, beyond the reach of all human comprehension.

12. "And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went."]—And they went in this posture all together, straight forward, which way soever the Spirit of God moved them to go; not turning at all to either hand.

13. "As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."]—As

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for the colour wherein these angels appeared, they seemed to be like unto the burning coals of fire, or like to burning lamps; to represent both the glory and the terror of those spiritual creatures; and this fiery glittering seemed to be diffused over all these angels; and did cast out a bright lustre from it, and did, as it were, dart out lightning upon the eyes of the beholder.

14. "And the living creatures ran and returned as the appearance of a flash of lightning."]—And the angels made so speedy despatch, as that their motion was as the sudden flash of the lightning.

15. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces."]—Now, as I beheld these four angels, behold, I might see four wheels appearing upon the earth by those four angels, to signify the perpetual mutability of all these inferior things.

16. "The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel."]—The appearance of every one of the wheels and their work was of a sea-colour, to show the vanity and instability of these earthly things; and they four had one likeness, to show the constant uniformity of God's proceedings with men: and their work was as it were of a sphere, wherein one wheel seemeth to be set cross to the other; to show that, however God hath most wisely and ordinately disposed all things, yet they seem to us intricate and perplexed.

17. "When they went, they went upon their four sides: *and* they returned not when they went."]—When they moved, they moved all four together; and went right on to the period appointed.

18. "As for the rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four."]—As for the outmost roundels of those wheels, they were of a vast and dreadful height; and they were on all sides thereof full of eyes, to show that there is not the least motion in any of these earthly things which is not directed by an eye of Divine providence.

19. "And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up."]—And, to show that all these worldly alterations and changes have a dependence upon the

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powerful preordination and instinct of God, and are overruled by those ministering spirits to whom he committeth the managing thereof, when the angels moved on, the wheels moved by them, and when the angels were lifted up, the wheels were lifted up also.

20. "Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels."]—Which way soever the Spirit of God directed them to go, thither they went: and if by the power of that almighty Spirit the angels were raised upward, the wheels were accordingly raised; for the same Spirit that moved the angels did also move those wheels to concur with them; God, by his angels, transfusing into these earthly creatures the power of their governance and motion.

So also verse 21.

22. "And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above."]—And the colour of the firmament, which was spread over the heads of these four angels, was as the colour of a glorious crystal, which had in it a kind of majestical brightness.

23. "And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies."]—And under this shining firmament were the wings of these four angels reached straight forth, one towards another; which, as was formerly said, being four to each, two of them served to be stretched forth for the meeting of the wings of their fellows, and the other two covered their own bodies.

24. "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host."]—And when they moved, I heard the noise of their wings, in their motion, very loud and strong, as of gushing waters or of thunder; and the noise of that voice which was heard over them was as the shouting of an host.

So also verse 25.

26. "And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it."]—And to show that all these

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motions, both of the angels and the inferior creatures, proceed from the infinite wisdom and power of God, above the firmament that was over their heads, there was the likeness of the glorious throne of the Almighty, bright and shining of a celestial colour; and upon that throne was there the likeness of a man sitting, even that God, who would afterwards take upon him the shape of man, for man's redemption.

27. "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about."]—And I saw the resemblance of a glorious amber-coloured brightness, and as of a perfectly inflamed and ardently red fire round about within it, from the appearance of his loins upward; and for the other part, which was from the appearance of the loins downward, the resemblance of a bright fire, but less digested; to show that the son of God, though all glorious, yet in that part which concerns his creatures, and wherein he reveals himself to men, he remits of that fiery and incomprehensible Majesty, and descends graciously to our capacity and apprehension.

II. 2. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."]—And the Spirit of God entered into me, and put courage into my heart, together with the outward sound of his word; and raised me up from my grovelling, and set me on my feet.

5. "And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them."]—And they, whether they will hear or will not hear, (as they are more like; for they are a stubborn people,) shall yet be convinced of their rebellion by thy prophecy; and shall by the event feel and find that they have had a prophet amongst them, whereby their sins are either reformed or shall be more deeply punished.

6. "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words," &c.]—Though this people shall be to thee as briers and thorns, which shall prick and wound thy soul; and thou must dwell among scorpions, which shall sting thee unto death; yet be not afraid, &c.

8. "Open thy mouth, and eat that I give thee."]—Open thy

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mouth, and, in signification and assurance that thou dost obediently receive these messages which I deliver unto thee, and wilt be ready to utter them to my people, eat that which I shall give unto thee.

III. 1, 2. "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll."]—Moreover he said unto me, in this vision of mine, Son of man, eat that which I now offer thee. See chap. ii. verse 8.

3. "Then did I eat *it;* and it was in my mouth as honey for sweetness."]—Then methought I did eat up that roll; and though it were written within and without lamentations, yet in my mouth, as I was chewing it, it seemed to be sweet as honey; so pleasing a contentment there is in an holy obedience to the commands of God.

8. "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads."]—Behold, I have given thee boldness and courage to bear up against their strong oppositions; so as thou shalt not be daunted with their outfacings.

9. "As an adamant harder than flint have I made thy forehead."]—Yea, I have put an invincible courage into thee, so as no force of theirs shall be able to prevail against thee, &c.

12. "Blessed *be* the glory of the LORD from his place."]—Blessed be the name, and praised be the glory of the Son of God, who sits upon this throne of Majesty.

13. "*I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing."]—And I heard the noise of the wings of those angels which I saw, and the noise of those wheels which were moved by them, in an applause or acclamation to that praise and celebration of the name of Christ, as that wherein all creatures conspire.

14. "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me."]—So the Spirit of God lifted me up from the ground on which I lay, and removed me from that place, separating me also, for the time, from the common society of men; and I went away very heavy and pensive, and much troubled in my spirit, for the sad purport of this vision; but the power of God's Spirit was forcible and prevalent with me, so as I was not

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too much dejected, either with that fearful apparition or that grievous errand.

20. "Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die."]—Again, when a man that carries himself as righteous, and is in his whole course inoffensive, doth turn away from that his holy profession, and give himself over to a trade of wickedness, and I meet with him in that sinful course, and surprise him with my judgments, he shall die, &c. Those good actions which he hath formerly done, and his forepast holy carriage, shall not be so respected as to keep him from just condemnation; &c.

23. "And, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar."]—And, behold, there it pleased God to give me a representation of his glorious presence, as before, when I was by the river Chebar, &c.

24. "Then the spirit entered into me," &c.]—See verse 14.

25. "They shall put bands upon thee, and shall bind thee with them."]—Their wickedness shall tie up thy tongue, and cause thee to keep close from them, &c.

26. "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover."]—I will impose silence upon thee for a judgment to them, so as thou shalt not reprove their misdeeds any more.

27. "But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear."]—But when I renew my commission to thee, and bid thee to speak, I will then give thee a freedom of speech unto them, and thou shalt say, Thus saith the Lord: whether they hear thee or hear thee not, it is all one to thee; do thou thy duty, and it sufficeth, &c.

IV. 1. "Take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem."]—Make thee upon a tile a model or draught of the city Jerusalem.

2. "And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about."]—And then make the model of a siege laid against that so pourtrayed city, in all the representations of those hostile actions that are wont to be done against a city that is beleagured.

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3. "Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel."]—And to signify the strength and invincibleness of that siege, set a pot of iron between thee and that city; and then do thou set thy face against it, as if thou wert the besieger of it: and this shall be a sign to all the people of Israel what they shall really expect to be performed against them.

4. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity."]—Lie thou also upon thy left side, and by thy quiet and still lying thereon represent unto the house of Israel, the Ten Tribes, how long I have lien patiently under the many provocations which I have had from those rebellious Israelites: according to the number of the days wherein thou shalt in vision lie upon that side, thou shalt represent my patience under the iniquity of the house of Israel.

5. "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel."]—So many days as thou shalt, in the appointment of this vision, lie upon that left side for this purpose, so many have been the years that I have quietly forborne to revenge the iniquities of Israel, that is, three hundred and ninety years, answerable to so many days, since their defection under Jeroboam.

6. "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Jùdah forty days: I have appointed thee each day for a year."]—And when thou hast done this, in a figure of what I have done for Israel, then lie another while upon thy right side, to represent my bearing with the iniquity of the house of Judah: forty days are in thy vision appointed for this posture in figure of forty years that I have been provoked by the sins of Judah.

7. "Thine arm *shall be* uncovered."]—Thine arm shall be uncovered; to signify the vehemence and readiness of execution which shall be in the besiegers of Jerusalem.

8. "And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege."]—And to show the immutable certainty of

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that my decree for the besieging of Jerusalem, I will lay bands upon thee in this vision, that thou mayest not change sides till the days of that foreappointed siege be fulfilled.

9. "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof."]—And as thou shalt thus represent the siege, so also, in the sequel, thou shalt represent the famine which shall fall upon Jerusalem; take thee therefore all kinds of grain, wheat and barley and beans, and lentiles and fitches, and put them all together, and make bread of this mesline, and eat thereof for the space of three hundred and ninety days; to signify that in that strait siege there shall be such scarcity as that they shall be glad of the coarsest sustenance.

10. "And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it."]—And thy meat which thou shalt eat shall be stinted unto thee, according to five ounces the day.

11. "Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink."]—Neither shalt thou have full scope to drink how much water thou pleasest, but shalt have it allowed thee by measure, about a pint a day; and so shalt continue.

12, 13. "And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight."]—And thou shalt make it up in the form of barley cakes, and shalt bake it, instead of coals, with man's dung, in the sight of the people; to signify that extreme pollution whereto God will give over his people among the Gentiles.

14. "Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."]—Then said I, Ah Lord God! behold, as I have been consecrated to thy service in the priesthood, so I have carefully kept myself from all legal pollutions from my youth: I have not eaten aught that is forbidden by thy law, but have avoided all those offensive meats, of what kind soever; and now, thou knowest that this excrementitious fire, which thou enjoinest, is, besides the loathsomeness, unclean by thy law.

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16. "I will break the staff of bread."]—See Leviticus xxvi. ver. 26.

V. 1. "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*."]—To foresignify that variety of miserable desolation which shall come upon Jerusalem, take thee a sharp knife, even a barber's razor, and therewith cause all the hair of thy head and beard to be shaven off: the hairs of thy head and beard represent the numerous inhabitants of Jerusalem: all they shall be cut by several ways of destruction; and therefore take thy balances, and weigh thine hair into three equal parts.

2. "Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them."]—One third part shalt thou burn with fire; to show the extremity of that calamity, which a third part of the inhabitants shall endure in pestilence and famine in the siege: another third part thou shalt smite about with a knife; to show that a third part of them shall fall by the sword: and one other third part of it thou shalt scatter in the wind; to signify their dispersion in the captivity, which shall be attended also with much cruelty afterwards. See verse 12.

3. "Thou shalt also take thereof a few in number, and bind them in thy skirts."]—But thou shalt take up a few of those hairs out of this division, and shalt bind them in thy skirts; to signify that there shall be a small remnant yet reserved of my people.

4. "Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel."]—Then afterward take of them again which thou hadst reserved in thy skirts, and cast them into the midst of the fire; to signify that those remainders shall put themselves into miserable affliction, and at last shall bring an utter destruction to all the house of Israel.

16. "I shall send upon them the evil arrows of famine."]—I will send a grievous famine upon them, which, like unto deadly arrows, shall pierce through their souls.

VI. 3. "Ye mountains of Israel, hear the word of the Lord."]—The men of Israel will not hear; hear therefore, O ye moun-

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tains of Israel, which are less deaf than they, hear ye the judgments that God hath denounced against the sinful remainders of Israel.

9. "And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols."]—And those that escape of you shall remember me among the nations, &c. and bethink themselves how I have been over-provoked by their wicked idolatries; in that they have departed from me, and have abandoned themselves to their shameful and abominable idols, &c.

11. "Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas."]—Be thou vehement and passionate in expressing thy sorrow and indignation for the sins and judgments of thy people; and therefore smite thine hands together, and stamp with thy feet, and say, Alas, &c.

14. "More desolate than the wilderness toward Diblath."]—Yea, more desolate than the most horrid, craggy, forlorn wilderness in the world.

VII. 5. "An evil, an only evil, behold, is come."]—That evil is come upon thee, which alone shall make a despatch of thee: there will need no other to second it.

7. "The day of trouble *is* near, and not the sounding again of the mountains."]—The day of thy grievous trouble is actually and really come, which thou shalt find sensibly to be no empty and vain sound of an echo among the mountains, but a true and feeling destruction.

10. "The rod hath blossomed, pride hath budded."]—That rod of punishment wherewith they shall be smitten, howsoever it come from Chaldea, and hath put forth thence, yet the root of it is from themselves, even from their own pride.

11. "Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of their's: neither *shall there be* wailing for them."]—And from this root is grown up cruelty and violence; and that violence hath showed itself in open wickedness and outrageous oppositions unto good; which shall bring upon them so perfect a destruction, as that none of them shall be left alive to bewail the dead.

12. "The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the

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multitude thereof."]—The time of this judgment is at hand, wherein all shall be inwrapped in one common calamity; so as there shall be no difference betwixt the condition of the buyer and the seller; for wrath is indifferently gone out upon all sorts.

13. "For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life."]—And whereas in the ordinary sale of Israelitish lands the seller is wont in the year of Jubilee to return to those possessions which he hath aliened; now it shall not be so: though he be then alive, yet there shall be no challenge or recovery of that which he hath sold; for this captivity shall be universal which is foretold in this vision, and that which shall not admit of any such return as might restore this generation to their ancient inheritance; neither shall any wicked man have cause to encourage himself in the vain confidence of his impunity for his sin.

14. "They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof."]—And though the men of Israel train and muster, and make great preparations of a warlike resistance, yet all this shall be in vain; for they shall never be able to stand in the day of battle, for my wrath fights against all the multitude of them.

16. "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity."]—And if any of them shall escape, as some shall escape, the sword and pestilence, yet their life shall be rather more miserable than death: for they shall be fain to hide their heads in the desert mountains, and shall be like the fearful doves that want shelter in the valleys; all of them protracting a woful life, only to suffer and languish under the conscience of their own wickedness.

19. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity."]—And whereas they formerly trusted to their riches, now they shall cast their silver and gold in the streets, as utterly unprofitable for their relief, &c.; now they shall well find how little power this wealth of theirs hath to satisfy their souls and to content their hearts; because it is that

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which they have made an occasion of their sin, by their unjust and wicked confidence they have put in it.

20. "As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them."] —As for his beautiful and glorious temple, he placed it in great majesty among them, as that which might well be their best and greatest ornament; but they have notoriously profaned it in setting up their abominable idols therein; therefore have I forsaken both them and it, and give it over to the pollution and vastation of the heathen.

23. "Make a chain: for the land is full of bloody crimes."]—Make thee a chain of iron, to signify the miserable bondage and captivity which is coming upon thy people, for the land is full of bloody crimes, &c.

26. "Then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients."] —Then shall they be glad to inquire after the prophet of God, to know what the issue of things shall be; but, in a just punishment of their former neglect and security, God shall take away his gifts from their priests and prophets, so as they shall not be able to declare his will unto them for their direction and preservation.

VIII. 1. "That the hand of the Lord GOD fell there upon me."]—The Spirit of the Lord was powerful with and upon me in a divine rapture and vision.

2. "Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber."]—Then I beheld, and, lo, there was showed to me the likeness of an human shape; whose lower parts from the loins downward were as the colour of fire, and from the loins upward of a clear and pleasing brightness like unto amber; to signify, that that God who is graciously majestical in himself is terrible in the revenges of his wilful enemies.

3. "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy."]—And from this appearance of an human shape there was an hand put forth, which took me, as it seemed unto me in

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this vision, by a lock of the hair of mine head; and methought the Spirit of God lifted me up betwixt the earth and the heaven, and brought me, not in body, but in vision, to Jerusalem, to the very door of the inner gate of the common court: even that gate which looketh towards the north, where was the shrine of that abominable idol of Baal set up, which provoked the just jealousy of the Almighty.

4. "And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain."]—And, behold, there I saw the same representation of the glory of the God of Israel which had been formerly showed unto me in the vision which I had by the river of Chebar.

8. "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door."]—Then said he unto me, Son of man, it is too much that thou seest this one shameful idol, but thou shalt yet see many more; and besides this open abomination thou shalt see hidden and secret; dig now in the wall: and when I had, in my vision, digged in the wall, behold, a door seemed to appear.

11. "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up."]—And there stood before those idols all the judges and rulers of Israel, which God had appointed to be seventy in number; and in the midst of them the president of that senate Jaazaniah, the son of Shaphan, with every man his censer in his hand, in which he had offered incense to all the abominable idols; and the fume thereof went up as a thick cloud, for the abundance thereof.

12. "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not."]—Then said he unto me, Son of man, hast thou seen what the ancients of Israel, who should be good examples of piety and holiness to the rest, do in this secret, retired room, unseen, unnoted; how they heap up gods to themselves, every one according to his own vain imagination? For they say, Tush, not only are we hid from the eyes of men, but even the eyes of the Lord himself descry us not, &c.

14. "And, behold, there sat women weeping for Tammuz."]—And, behold, there sat women, after the manner of the Egyptian

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idolatry, bewailing the loss of Osiris, the husband of their beastly goddess Isis; whose superstition was joined with abominable filthiness.

17. "And, lo, they put the branch to their nose."]—And, lo, they put forth accursed branches of several wickednesses, to the just provocation of God's anger unto their own destruction.

IX. 2. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side."]—And, behold, there appeared six men, according to the number of the six principal gates of Jerusalem, in representation of so many destroying angels, which came from the way of the north, which lieth towards Chaldea; and every man had a weapon of slaughter in his hand: and there was one amongst them resembling the Son of God, the gracious Mediator betwixt God and man, which was clothed with linen, to signify his everlasting priesthood; with a writer's inkhorn by his side, for the resemblance of his eternal consignation of his elect, and his careful marking them out for their preservation, &c.

3. "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house."]—And the glorious God of Israel, who had wont to have his seat betwixt the cherubims which covered the ark, went up from thence, to show them that he meant to remove away from Israel; and yet, not all at once, but by degrees, and therefore he removed first only to the threshold of the temple, &c.

4. "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."]—Go through all the streets of Jerusalem, and set a note or mark of distinction upon all those that sigh and mourn for all the abominations that are done therein; that those men may be mercifully reserved from the common destruction.

7. "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."]—And he said unto him, Since my house hath been so shamefully defiled by idolatries, do not ye spare to defile it, together with the courts there, with the blood and the carcasses of the slain.

8. "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord

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GOD!"]—And it came to pass, while in this vision of mine, they were slaying them, and I was left, beholding this slaughter, that I fell upon my face, in an humble deprecation of further vengeance, &c.

X. 1. "Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne."]—Then I looked, and, behold, the appearance of my first vision was presented unto me: in the firmament that was above the head of those four angels there appeared the likeness of a throne, made of a bright and glorious sapphire stone, to signify the majesty of God, which overruleth and disposeth of all those heavenly spirits.

2. "And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight."]—Then God Almighty, who sat upon his throne, spake unto that angel of the covenant, who was clothed with linen, as being so the High Priest of his church, that he is withal the just Judge of the world, and said unto him, Go thou amongst these angelical representations, who hast most right to dispose of them, and fill thine hand with the coals of God's vengeance, not from the altars which thy people have polluted, but from between the cherubims of heaven, who rejoice to contrive just revenge against wicked men; and scatter them over the city, that it may be consumed with the fire thereof.

4. "Then the glory of the LORD went up from the cherub," &c.] See chapter ix. verse 3.

7. "And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out."]—And one of those four angels stretched forth his hand from between the other cherubims, and, reaching to that fire which was ready between the cherubims, took thereof; and, as an obsequious minister unto Christ, the Son of God, delivered it into his hand; who, according to the charge given him by God, took it, and went out.

9. "And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone."] So also verse 10.—See chapter i. verse 16.

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11. "When they went, they went upon their four sides;" &c.] See chap. i. verse 17.

12. "And their whole body, and their backs and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had."]—And the whole compass and frame of the wheels, both in the upper and lower parts thereof, were full of eyes round about; to show, that however the course and events of things seem so unstable and uncertain, as if all things ran upon wheels, and there do also appear a certain intricateness and perplexity in the proceedings thereof, yet that the infinite and most wise Providence of God hath foreseen and foreordained all things to his own holy purposes.

13. "As for the wheels, it was cried unto them in my hearing, O wheel."]—And the voice of God spake to the wheel in my hearing, as therein showing that he takes perfect notice of the events of things, and both gives and judges their motion.

14. "And every one had four faces," &c.]—See chap. i. 10.

16. "And when the cherubims went, the wheels went," &c.]—See chap. i. 12.

18. "Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims."]—Then the Lord removed the testimony of his presence from the temple, and forsook even the very threshold thereof, and stood on high over these four cherubims: as signifying, that for the great abominations of Israel he hath withdrawn himself from them.

19. "And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above."]—And these four cherubims lifted up their wings and mounted up from the earth, where they seemed formerly to stand, to heavenward in my sight; and according to their motion also the wheels were lifted up, and both the cherubim and wheels stood over the outer gate of the great court of the temple: and the glory of the Lord appeared on high above them; to show, that now he would no more be sought of them in that material house, but above in heaven.

XI. 1. "And brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men."]—I was, in vision, brought to the east gate of the outmost court of the temple; and, behold, at the door of the

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gate there were five and twenty of the selected rulers of Israel, &c.

3. "Which say, *It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh."]—Which say, Tush, this threatened destruction is far enough off: it was an idle word of Jeremiah, that this city is the caldron, we the flesh, the Chaldees the fire; well and long shall we, for all these menaces, enjoy our city and ourselves.

7. "Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it."]—Ye that so pleasantly scoff at the words of my prophets, know, that ye do fulfil them too justly: those men whom your cruelty hath slain and laid in the midst of your city, they are the flesh; and this city is the caldron; but for you, I will take order you shall not be boiled within these your walls; I will cast you out hence, and prepare judgment for you elsewhere.

So also verse 11.

13. "And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said."]—And it came to pass when I prophesied, that Pelatiah, being a man of great reputation among the people, and a prime ruler in Israel, died. Then, as in his death seeing an image of the imminent destruction of the rest, I fell down upon my face, and said, &c.

15. "Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession."]—Never complain of the taking away of some noted governors of Israel, as if the whole Church were in danger of extirpation by their loss; for both these proud and secure inhabitants of Jerusalem are well worthy of this judgment; and when they are gone, my Church shall continue: for those thy brethren and kinsfolk, and the rest of Israel, which are now in captivity, are they in whom my Church shall live, and of whom these insolent inhabitants have said, They are gone far enough from the Lord; as for us, we shall surely continue safe in the land of our possession.

16. "Yet will I be to them as a little sanctuary in the countries where they shall come."]—However I have removed them from my local and material sanctuary, yet will I be to them, in their exile and captivity, instead of another sanctuary; for I will both

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protect them, and give them gracious testimonies of my presence with them.

19. "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."]—And I will give them an holy and happy accordance in my truth, and will renew a right spirit in you, and will take away that perverse and obstinate disposition, which is naturally in them, to that which is good; and will give them a tenderness of heart, such as may make them capable of the good impressions of my Spirit.

21. "But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD."]—But as for those that walk on in their wicked and abominable idolatries, doing those things which may be pleasing to their false gods, I will requite them according to their deservings, saith the Lord.

23. "And the glory of the LORD went up," &c.]—See chap. x. verse 18.

XII. 3. "Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight;"]—Therefore, thou son of man, prepare thee all necessary commodoties for a remove, and long exile; and pack up thy fardels by day, in their sight, &c.

5. "Dig thou through the wall in their sight, and carry out thereby."]—And, that thy very actions may be prophetical, dig thou through the wall in their sight; to foreshow unto them, that they shall not have a free egress out of their city, but shall be glad to seek all secret evasions to save themselves.

6. "Thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel."]—Thou shalt hoodwink thyself, and hide thy face, so as that thou see not the ground; to foreshow the great anxiety and sorrow wherewith the Jews shall depart into their captivity, and, withal, the excæcation of their king Zedekiah, who shall not behold that Babylonish earth that he shall tread upon: for I have made and appointed this act of thine to be a presage of their future captivity.

11. "Say, I *am* your sign: like as I have done, so shall it be done unto them."]—Say, God hath appointed to prefigure and foresignify in me what he means to do unto you, &c.

13. "My net also will I spread upon him, and he shall be

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taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there."]—I will encompass and take him by the forces of the Chaldees, as a fish is taken by a net, &c.; and I will bring him to Babylon; yet shall he not see the land before him, for his eyes shall be put out by the king of Babylon; there shall he live and die, in a woful blindness.

16. "But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD."]—Those few will I purposely leave alive, that they may give glory to me, in confessing the shameful abominations of their people, which brought all this fearful desolation upon them; so as the very heathen may herein justify me, and know me to be the Lord.

18. "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness."]—Son of man, when thou eatest thy meals, do thou, in thy feeding, express a kind of trembling and quaking; and in thy drinking of water, express a frightfulness, and amazed suspicion of the approach of an enemy.

22. "Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?"]—What mean the Jews to mock at thy prophecies, and to say, Tush, either it will be long ere these things fall out, or never; they are but vain bugs, wherewith the prophets would affright us?

XIII. 3. "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!"]—Woe unto the foolish prophets, that speak of their own heads, even the fancies of their own brains, and have had no vision at all, nor no commission from God!

4. "O Israel, thy prophets are like the foxes in the deserts."]—O Israel, thy prophets, taking advantage of the dispersion of those which might keep them in order, do nothing but spoil and waste thy poor and miserable remainders; as foxes are wont to spoil those vineyards that lie aloof off from their owners.

5. "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD."]—Where the wickedness of the people had made breaches in their walls, it had been your part to have made them up by wholesome doctrine and admonition, that so the judg-

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ments of God might have been kept out; but ye have not done so at all, nor used any wholesome preventions of these evils; that so God's people might have been able to stand in the face of their enemies in the day of battle.

9. "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD."]—They shall not be admitted, as prophets, in the assembly of my people; neither shall they be registered in the roll of the house of Israel; neither shall they ever have the favour to return unto that good land; but shall live and die outcasts from the holy commonwealth of my Church.

10. "And one built up a wall, and, lo, others daubed it with untempered *morter*."]—One laid false grounds of comfort, and the other flourished them over with unsound and plausible pretences.

11. "Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."] Say unto them which lay these false and tottering grounds, that they shall fall, how fair soever they seem: their false doctrine of peace shall be beaten down by that inundation, that storm and tempest of the Chaldees, which shall come in upon them.

18. "And say, Thus saith the Lord GOD; Woe to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?"]—Woe to the false prophetesses also, that speak pleasing and plausible words to all hearers, and fit every man's humour with their flattering divinations, purposely that they may entrap and beguile miserable souls! Will ye persist thus to beguile and ensnare the silly souls of your followers, and will you take upon you to pronounce sentences of life and good speed where you please?

20. "Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go," &c.]—I am against those your fraudulent insinuations and plausible falsehoods, wherewith ye deceive and betray the souls of men: I will utterly frustrate and shame these your cunning suggestions, and deliver those souls which ye have ensnared therewith.

So also verse 21.

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22. "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked,"]—Because with lying prophecies ye have made the heart of my faithful people sad, in terrifying them with those evils which shall not come; and encouraged wicked men, by securing them against those evils which shall surely fall upon them, &c.

23. "Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD."]—Therefore I will so shame and confound you, that ye shall not dare to broach any more of your lying divinations; and my people whom ye have hitherto deluded, now being sufficiently assured of your falsehood, shall be delivered from the danger of your deceits.

XIV. 3. "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them?"]—Son of man, these men have given up their hearts to idolatry; and have wilfully laid blocks of iniquity before their own faces, that they may stumble thereat and fall; contemptuously rejecting my counsels and ordinances: and is it fit that such miscreants should come, as these hypocritically do, to inquire aught from me?

4. "I the LORD will answer him that cometh according to the multitude of his idols."]—I the Lord will answer him that cometh; but not as he expecteth and desireth; rather, according to his deservings, in judgment and indignation, for those many and abominable idolatries whereof he is guilty.

5. "That I may take the house of Israel in their own heart."]—That I may convince the house of Israel in their own hearts, of their foul impiety and abominable wickedness, &c.

8. "And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people."]—I will oppose myself against that man, and inflict sensible judgments upon him, and will make him a fearful example of my just revenge, in every man's mouth, &c.

9. "And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him."]—And if the prophet be deceived when he hath spoken a thing, I the Lord, in my just judgment, have given up that prophet to deceit, for a punishment, both of his own sin and of the notorious wickedness of the people; and I will ac-

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cordingly stretch out my hand against him, in executing my vengeance upon him, &c.

10. "And they shall bear the punishment of their iniquity."]—And the people also, which trusted to the counsels and predictions of those false prophets, shall be duly punished for their iniquity, &c.

13. "Will break the staff of the bread," &c.]—See Lev. xxvi. 26.

14. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD."]—Though there were men never so gracious with me, amongst you; even Noah, whom I saved from the deluge; Daniel, whom I saved from the common slaughter of the Chaldean wise men, and after from the lions; Job, whom I delivered from those extreme sufferings, under the hand of Satan, and whose intercession I accepted for his friends; yet, they should no otherwise prevail with me, but for the preserving and rescue of their own lives, by their righteousness, saith the Lord.

22. "Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem."]—Yet, behold, all shall not be thus destroyed; but there shall be left a remnant that shall be brought forth into captivity in your sight; behold, they shall be brought forth unto you; and ye shall well see their ways and doings to have been so abominable, as that ye shall willingly justify my proceedings against them, in all the evil that I have brought upon Jerusalem.

So also verse 23.

XV. 2, 3, 4. "Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel."]—The vine is a noble plant in respect of the fruit it bears, but in regard of the wood thereof no shrub is so mean; it is so far from yielding boards or timber, as that there cannot so much as a pin be made of it to hang aught thereon. Lo, such is Israel; if it bore good fruit, it would be dear and precious to me; but in itself, it is but mean and base in comparison of other nations, and that which is unfit for any service: it is only meet to be cast into the fire for fuel, &c.

XVI. 3. "And say, Thus saith the Lord GOD unto Jerusalem,

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Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite."]—Never brag of thy descent from Abraham: no, thou hast so utterly degenerated from the faith and obedience of that holy patriarch, that thou hast justly forfeited all thy claim of him: rather thy birth and thy nativity may and must be derived from those Canaanites into whose corrupt manners thou art declined; and so art thou incorporated into their wicked corruptions, as if thy father were an Amorite, thy mother an Hittite, neither of them of the chosen and holy seed.

4. "And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee;* thou wast not salted at all, nor swaddled at all."]—And in how miserable a condition I found thee, all the world knoweth; even utterly languishing under the Egyptian servitude: so as thy case was no less desperate than that of a newborn child, whose navel is not cut, and to whom the midwife performeth not those offices which are necessary for the first entrance and entertainment in the world.

5. "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born."]—No eye pitied thee, or was inclined to show thee any mercy, or do thee any favour at all; yea rather thou wert hated and despised by thine hosts and neighbours of Egypt; and wert left forlorn to the cruelty and scorn and intolerable oppression of those thy tyrannical persecutors.

6. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live."]—And when, looking down from heaven, I saw thee in this woful and loathsome plight, given up by the world as lost, I then took compassion on thee, and even then, in thine utmost extremity, determined thy preservation, and said, Yet Israel shall live.

7. "And thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare."]—I have so blessed thee, that thou not only enjoyest life, but withal art plentifully stored with those favours and benefits which serve for pleasure and ornament; and thou art now grown to a great perfection of knowledge and profession, whereas before thou wert utterly destitute of all good things.

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8. "Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee."] —And now, when thou wert thus beautified by my graces and favours, I began to pass my affection upon thee, as that Church whom I would espouse to myself; and immediately professed myself to be thy Spiritual Husband; contracting myself unto thee by a firm covenant, mutually passed betwixt us; and thou becamest my peculiar people.

9. "Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil."]—Then I sanctified thee from thy natural corruptions, and cleansed thee from thy sins, and gave thee the anointing of my Spirit.

10. "I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered," &c.]—And decked thee with all those varieties of graces and virtues which I plentifully communicated unto thee.

So also vers. 11, 12, and part of 13.

13. "Thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom."] —I did not only make outward provisions for thee, but I fed thee also spiritually with those heavenly delicates of my sacraments; and thou wert become glorious and beautiful in the eyes of the world, and now, of an obscure and despised handful, wert grown up into a kingdom.

15. "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was."]—And now, being thus favoured and graced by me, thou grewest proud of thine own worth, and forgattest me, and gavest thyself over to all uncleanness; and now, being sought to as some famous courtesan, thou hast yielded over thyself to the spiritual fornications of all the nations round about thee.

16. "And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*."]—And thou hast abused my graces unto wantonness: those ornaments of wit, of strength, of wealth, which I had bestowed upon thee, thou hast turned to the countenancing and furtherance of gross idolatries:

So also vers. 17, 18, 19, &c.

25. "And hast opened thy feet to every one that passed by,

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and multiplied thy whoredoms."]—Thou hast communicated in idolatry with every nation that hath had any intercourse with thee.

26. "Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger."]—Thou hast both renewed leagues and interchanged idolatries with the Egyptians, which are noted for monstrous in this impiety, and hast increased thy spiritual whoredoms above measure.

28. "Thou hast played the whore also with the Assyrians, because thou wast unsatiable."]—The like wickedness hast thou also committed with the Assyrians, as if thy lust after idols were utterly unsatiable, &c.

So also ver. 29.

30. "How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman!"]—How hast thou even spent and exhausted thyself with this odious filthiness, saith the Lord; as some notorious and most infamous strumpet!

37. "And will discover thy nakedness unto them, that they may see all thy nakedness."]—I will put thee to shame and confusion before the faces of those which consorted with thee in thine idolatries.

41. "And I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more."]—I will so judge thee, that thou shalt be disabled from any further commission of this spiritual whoredom; and shall be stripped of any power to give the hire of fornication to thy mercenary lovers.

42. "So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry."]—So will I abundantly satisfy myself with that revenge which I shall take of thee, as that my fury and jealousy shall be at an end, as having no further object to work upon.

43. "Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore, I also will recompense thy way upon *thine* head," &c.]—Because thou hast not remembered both the favours that I did thee and the covenants that thou madest with me in thy youth, but hast provoked me in all these things, I will bring thy deserved judgments upon thee, and will make thee sure enough from adding this lewdness to thine other abominations.

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44. "Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter."] —Thy notorious sins shall be the ordinary byword and tabletalk of the world, who shall say, As is the mother Canaan, so is the daughter Judah.

45. "Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite."]—Thou art just thy mother's daughter, like her in wickedness and sin; as she, so thou hast cast off thy God, and hatest all those that pertain unto him; and the whole family of you is all of one and the same strain: thy sister is of no other disposition: your mother, in respect of your manners and condition, was an Hittite and your father an Amorite.

46. "And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters."]—And thine eldest sister is Samaria, or the Ten Tribes of Israel; she, and those her daughter cities, that lie to the north: and thy younger sister, that dwells to the southward, is Sodom, and the cities appertaining to her.

47. "Yet hast thou not walked after their ways, nor done after their abominations."]—Yet thou hast not contented thyself to do after the example of their abominations; but, &c.

49. "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness."]—Behold, these were the most eminent sins of thy sister Sodom, even pride, excess of diet, extreme idleness and security; and want of respect and mercy to the poor and needy, &c.

51. "And hast justified thy sisters in all thine abominations which thou hast done."]—Thou hast made thy sisters' wickednesses to appear small in comparison of thine.

52. "Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they."]—Thou which hast passed thy sentence upon the foul sins of Sodom and Samaria, now make account to undergo the shame and judgment which thy own greater and more abominable sins have deserved, &c.

53. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her

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daughters, then *will I bring again* the captivity of thy captives in the midst of them."]—And if the captivity of Sodom, and that of Samaria, and the towns round about them both, shall be ever reversed, then look that thine also, O Judah, shall be so; but, as there is no possibility in their return, so there is none in thine.

56, 57. "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about."]—Thou never thoughtest of the judgment which I brought upon thy sister Sodom, in raining fire and brimstone upon their heads, while thou wert transported with thy security and pride, before that God, by his inflicted judgments, brought forth thy wickedness to the notice of the world; and before he made thee a reproach to the Syrians and their neighbouring nations, and to the Philistines, and the people adjoining; all which have despitefully insulted upon thee.

61. "Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant."]—Then shalt thou bethink thyself, and recall to remembrance those wicked ways wherein thou hast walked, and be ashamed: when thou shalt also adjoin unto thee the Gentiles, as partners of thy happy conversion; whom thou shalt be a means to bring home into my Church, but not by virtue of any covenant of thine, but of my own, which is the New Covenant that I shall make with my chosen under the Gospel.

63. "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame."]—That thou mayest remember thy old wickednesses, and be soundly humbled under the sense of them, and not have a word to say for thyself, because of the shame of thy former vileness, &c.

XVII. 3. "And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar;"]—Nebuchadnezzar, the king of Babylon, is a great eagle: his long wings and many feathers are his several dominions; whose divers colours are the rites and various forms of government in those sundry nations: he came into Judea, where Lebanon is renowned and conspicuous; and took away king Jechoniah, the highest branch of the cedars there:

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4. "He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants."]—He cropped off the top of his young twigs, all their prime nobility and able soldiery, and carried them into captivity, and set them in Babylon.

5. "He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree."]—He took also of the seed royal, even Zedekiah, and planted him in the fruitful land of Judea, where he had store of means to have lived and flourished.

6. "And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine," &c.]—And he grew up, and prospered exceedingly, and became a great and wealthy prince, howsoever tributary to Babylon: both his family and his power were greatly enlarged.

7. "There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation."]—There was also another great king, of ample dominions and mighty power, even the king of Egypt: and, behold, Zedekiah thus set up by Nebuchadnezzar, yet did unthankfully incline unto and rely upon that king of Egypt, to be supported by him in his revolt.

8. "It was planted in a good soil by great waters, that it might bring forth branches."]—He was, if he could have kept him so, well planted in his own soil, which was rich and plentiful, &c.

9. "Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither?"]—Thus saith the Lord, Shall this man prosper in his treachery and ingratitude? No; that great monarch from whom he is revolted shall take just revenge on him, and shall utterly defeat and root him out, &c.

So also verse 10.

22. "Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one," &c.]—Thus saith the Lord, I will at the last work out the delivery and redemption of my people: out of the seed of David will I raise up the Messiah, and set him on high in mine holy Church.

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23. "In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow," &c.]—Even in my glorious evangelical Church will I exalt his power; and he shall spread my Gospel, and enlarge his spiritual dominions all the world over; and all his elect shall shroud themselves under his grace and protection, &c.

24. "And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*."]—And all the people of the earth shall know that I have brought down the proud and mighty tyrants of the world, and have exalted this meek and despised Saviour of mankind above every name that is named in heaven and in earth.

XVIII. 2. "The fathers have eaten sour grapes," &c.]—See Jer. xxxi. ver. 29.

4. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."]—Ye have no reason to murmur against me, as either partial or rigorous; for, are not all souls the work of my creation, one as well as another? and hath not every workman a will to wish well to his own handiwork? were it not therefore for sin, no soul should die.

5. "But if a man be just, and do that which is lawful and right."]—But if a man do sincerely apply himself to the keeping of God's law, and carefully endeavour to do that which is just and right.

6. "*And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman."]—And hath not given way to superstitious and idolatrous sacrifices, neither hath given any worship to the idols of Israel, nor hath suffered himself to be defiled with adultery, nor hath been polluted with that legal uncleanness of unseasonable copulation with a woman set apart for her disease.

8. "He *that* hath not given forth upon usury, neither hath taken any increase."]—He that hath not given forth his money upon usury, neither hath upon any pretence taken increase from the hands of the borrower, &c.

10. "If he beget a son *that is* a robber, a shedder of blood,

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and *that* doeth the like to *any* one of these *things*,"]—If now this upright man beget a son that is a robber, or a murderer, or is guilty of any other notorious violation of God's law.

11. "And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife."]—And doth not set himself to do any of the holy duties required, but yieldeth to idolatrous practices, and to adulteries and other uncleannesses.

13. "Shall he then live? he shall not live."]—Shall that son, because he is descended of holy and good parents, live, and have the blessings of a comfortable life continued unto him? No; he shall not live, &c.

14. "Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like."]—Now if this degenerated and wicked man beget a son, that seeth these sins of his father, and upon due consideration avoideth and abhorreth all his evil ways.

20. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."]—No soul shall be adjudged to death for any sin but his own: that universal contagion of our first parents' sin hath spread itself over every soul, and by our propriety [property] therein hath made us liable to death; but in our personal derivation from our following parents, there can be no guilt of death to any man: the son shall not be condemned to death for the sin of the father, &c.: but he that doeth righteously shall speed well with God, and be graciously accepted; he that doeth evil shall receive according to the wickedness he hath committed.

21. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die."]—If that man who hath been formerly wicked shall now prove truly penitent, and turn from all his sins, and hereafter live holily and conscionably in this present world, he shall surely live, and not die.

So verse 22.

23. "Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways and live?"]—Is it any pleasure to me that men should be wicked, or that those which are now wicked men should die everlastingly?

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saith the Lord God. Is it not rather my desire, that men should repent, and that the repentant should live? Is not this the very sum of my Gospel which I send into the world? Do not I call, and cry, and sue to men, that they would return from their sins, and be saved?

24. "But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."]—But when that man, who hath all the while carried himself righteously and unreprovably, shall now, as being weary of his holy courses, turn away from his upright disposition and conversation, and give himself over to all those abominations which wicked men commit; shall that man, by virtue of his former inoffensive carriage, live? No; all his formerly professed righteousness shall be forgotten, and quite unregarded; and he shall be dealt with according to the present condition of his sin.

So also verse 26.

XIX. 2. "And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions."]—What is Judea thy mother, even the whole land wherein thou dwellest? She is no better than a fierce and cruel lioness; she consorted with other merciless and cruel nations, and framed herself and her people accordingly.

3. "And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men."]—She brought forth one amongst the rest, noted for a lion-like disposition, even Jehoahaz, the son of good Josiah, who tyrannized for a time over his people.

4. "The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt."]—Insomuch as the neighbour nations heard the fame of his misgovernment; and set upon him, and took him violently away, and brought him captive in chains unto Egypt.

5. "Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion."]—Then when she saw herself disappointed of the hope of his success, she set up another of the seed royal, by the allowance of Pharaoh Necho; even Jehoiakim, the son of Josiah.

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6. "And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men."] —And he ruled fiercely and wickedly amongst his people; and followed those courses of oppression and violence which his brother had led him to.

7. "And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring."]—And he usurped and took to hinself their widowed palaces; and laid waste their populous cities, through his cruel extortions; yea, he made the whole land desolate, and by his unmerciful exactions and cruel menaces exhausted the fulness thereof.

8. "Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit."]—Then the nations, being moved with his insolency, set against him on every side, and, both by force and policy, surprised him, and he was captived by them.

10. "Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters."]—Thy mother is like a vine in the time of her first peaceable plantation, set in a moist and fruitful soil, and thereupon yielded abundance of branches, and those branches abundance of grapes

11. "And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height by the multitude of her branches."] And she brought forth many and potent princes, which bore rule over my people; and she grew populous and mighty, famous and renowned amongst the nations about her.

12. "But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered; the fire consumed them."]—But now, through her unanswerableness to God's proceedings with her and to her own good beginnings, she is justly plucked up in fury, and cast down to the greund, and dried up, and withered, with the severe judgments of the Almighty: her princes and all those of her blood royal are consumed and utterly rooted out.

13. "And now she *is* planted in the wilderness."]—And now she is carried away in a woful captivity, to be planted in the barren wilderness of Babylon, &c.

14. "And fire is gone out of a rod of her branches, *which* hath

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devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation."] —And a destruction is risen from among themselves, even from the treachery of Zedekiah, which hath utterly consumed the remainders of her hopes; so that now there is no more likelihood of any of the royal blood to be exalted to her government, &c.

XX. 4. "Wilt thou judge them, son of man, wilt thou judge *them?* cause them to know the abominations of their fathers."] —Wilt thou any more denounce and inculcate my despised judgments unto them? or wilt thou plead with me for them any more? No; rather lay before them the abominations of their fathers; and so leave them to their deserved punishments.

5. "When I lifted up mine hand unto the seed of the house of Jacob," &c.]—When I solemnly swore by myself, for the confirmation of that covenant which I made with the seed of Jacob, &c.

7. "Cast ye away every man the abomination of his eyes," &c.] —Cast ye away, every one of you, those abominable idols which your eyes have seen and affected.

12. "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them."]—Moreover also, as I gave them, together with the rest, a royal law, which was written in the very heart of man; so I did peculiarly give them my sabbaths, as a special cognizance of my people, whereby they might be known to be severed from all others, and might have this bond of sanctifying my name above all other nations.

25. "Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;"]—Wherefore I did, in my just judgment, give them up to their own inventions, so as they made to themselves wicked laws, and perverted their ways before me;

26. "And I polluted them in their own gifts, in that they caused to pass through *the fire* all that opened the womb."]— And I yielded them over to a pollution with their own gifts and oblations, so as in those things wherein they vainly hoped and pretended to please me, they foully defiled themselves, namely, in their superstitious and idolatrous lustrations, wherewith they wickedly thought to consecrate the fruit of their womb, &c.

27. Yet in this your fathers have blasphemed me, in that they

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have committed a trespass against me."]—Yet in this your fathers have shamefully reproached me, in that, being so graciously dealt with by me, yet they demeaned themselves wickedly and rebelliously against me.

28. "*For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering."]—For when I had brought them into the land of Canaan, which I had promised and swore to give unto them, they cast their eyes upon those hills and groves wherein the heathen had wont to offer their idolatrous sacrifices; and there, contrary to my commandment, they made their sinful oblations, to provoke me to wrath against them, &c.

29. "Then I said unto them, What *is* the high place whereunto ye go?"]—Notwithstanding that I dissuaded them from these idolatrous courses, and sharply reproved them, expostulating with them the vanity and wickedness of these services of theirs; What mean you thus to frequent your forbidden altars? Do you not know that I have confined my worship to one place? Why will ye thus wilfully transgress my law? &c.

35. "And I will bring you into the wilderness of the people, and there will I plead with you face to face."]—And I will bring you into the desert land of your captivity under the heathen, and there will I argue this case with you; laying before you those offences wherewith you have justly provoked me.

37. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."]—I will cause you to pass under the rod, both of my correction and my guidance; and will recall you to the memory and recognition of that bond of mutual covenant which hath been made betwixt us.

39. "As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols."]—As for you, O ye house of Israel, thus saith the Lord; I will have none of your half-services; never hope to divide betwixt me and your idols; since ye will not be wholly mine, go ye, serve ye every one his idols, &c.

40. "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings," &c.]—But for you, that are the true spiritual seed of faithful Israel, ye shall all serve me in

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mine holy Church; and I will both expect and graciously accept of those services and devotions which ye shall offer unto me.

So also verses 41 and 42.

46. "Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;"]—Son of man, turn thy face toward Jerusalem, which lieth southward from the land where thou art, and utter thy words towards that coast; and prophesy against the sinful land of Israel, which hath been as some wild forest in those southern parts;

47. "And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree."]—And say to the land of Israel, Hear the word of the Lord, &c. I will bring a grievous destruction upon thee by the hand of thy merciless enemies, which, like a furious and unquenchable fire, shall utterly consume thee, &c.

So verse 48.

49. "Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?"]—Then said I, Ah Lord God, this perverse people are apt to take exceptions against me; and now they quarrel me for the obscurity of my prophecies, and say, This man speaks riddles and parables: we know not what he means.

XXI. 2. "Son of man, set thy face toward Jerusalem."]—Lo, then, without all parables, I say unto thee plainly, O thou son of man, set thy face towards Jerusalem, &c.

4. "Seeing then that I will cut off from thee the righteous and the wicked."]—I will make no spare at all; but will sweep away every living man in the common destruction, even the righteous and the wicked: the righteous will I remove to their advantage and glory, the wicked to their utter confusion, &c.

5. "That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more."]—That all flesh may know it is my judgment that is thus severely and unpartially executed upon Israel.

6. "Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes."]—Sigh thou therefore, O thou son of man, sigh so deeply and strongly as to break thy girdle from thy loins; and by this sighing of thine intimate unto them that great sorrow which is coming upon them.

10. "It contemneth the rod of my son, *as* every tree."]—

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This sharp sword is not for correction, or for the pruning of superfluities, which I am wont to practise upon my beloved children, but for an utter excision both of stock and branches; and will leave no way either for the amendment or for the being of any in Israel.

13. "Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD."]—Because it shall be a fiery trial indeed; and what if this sword scorn to rest in an affliction only of my people, but shall at once cut them off that they shall be no more? Surely thus it shall do, saith the Lord God.

17. "I will cause my fury to rest."]—See chap. xvi. ver. 42.

19, 20. "Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced."]—Describe thou in a table a draught of two ways, by which the sword of the king of Babylon may come: let the ways run on together, as coming from one place; and then, when they come to the parting of them, let one way lead to Rabbath the city of the Ammonites, and another to Jerusalem the chief and defenced city of Judah.

21. "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination."]—For the king of Babylon shall stand at the parting of two ways; and, being in a doubt whether way to take, shall use divinations for his direction, &c.

22. "At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter."]—The sorcerers and soothsayers shall agree upon his assaulting of Jerusalem; and shall thereupon give him advice to prepare for that siege, to attempt the sacking and destruction thereof with all courage and violence.

23. "And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken."]—But this prophecy of thine shall seem to them as a false prediction, even to them which have dared to swear the certainty of the contrary success; but this great enemy will reckon with them for all their former iniquity, and they shall be surprised with judgment.

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25, 26. "And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high."]—And thou, O profane and wicked prince of Israel, Zedekiah, whose time of just punishment is now come, wherein thine iniquity shall be called to a full account and despatch, thus saith the Lord; Take away the kingdom from that treacherous prince: he shall not rule any more: let Jechoniah, who is now unregarded, be exalted; and let Zedekiah, who is now advanced, be brought low.

27. "I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*."]—I will utterly overturn for ever this kingdom of Judah and Israel; and it shall never be erected any more until the Messiah come whose right it is; and to him will I spiritually give it.

28. "And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach;"]—Thus saith the Lord concerning the Ammonites, and that their reproach which they have been ever apt to cast upon my people; even thus say, Even for you, O ye children of Ammon, is the sword also prepared, &c.

29. Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end."]—While thy wizards feed thee with false predictions, to stir thee up against those already miserable and distressed Israelites, against those wicked revolters from me, whose judgment is now to be fully accomplished.

30. "Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created in the land of thy nativity."]—Shall I cause that slaughter of thine to cease? No; I will inflict this vengeance upon thee in thy very home, in the place where thou wert born and bred.

31. "And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath."]—I will come against thee like a mighty and terrible tempest in the fierce fury of my wrath, &c.

XXII. 2. "Wilt thou judge, wilt thou judge the bloody city?"] —See chap. xx. ver. 4.

9. "In thee they eat upon the mountains."]—In the midst of

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thee there are those that offer idolatrous sacrifices to their false gods in their high places.

10. "In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution."]—Amongst thy people there are those who have committed filthiness with their own parents, and have lien with those women which have been separated for their legal or natural uncleannesses.

18. "Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver."]—Son of man, the house of Israel was to me as the most precious metal, but now it is shamefully degenerated into dross; and the best of them is either extremely imbased with their sins, or else become nothing but mere offal and corruption.

19, 20. "Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem."]—Behold therefore, saith the Lord, because ye are thus depraved, I will deal with you accordingly: I will gather you all up as into one furnace, which shall be Jerusalem; and there I will send the fire of my judgment upon you, and consume you.

So verses 21, 22.

24. "Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation."]—Thou art a land notoriously unclean with thine abominable sins, and therefore shalt be seized upon by my judgments without mitigation: when my fire shall flame up to consume thee, there shall not be so much as a shower of rain to fall upon thee, for the quenching thereof.

28. "And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them."]—Their prophets have soothed them up in their sins, and in a base flattery have spoken plausible tidings to them, no less false than pleasing, &c.

30. "And I sought for a man among them, that should make up the hedge," &c.]—I sought for some faithful and innocent man amongst them, that might stand up and intercede with me for the removal or protraction of my judgments, &c.

XXIII. 2. "Son of man, there were two women, the daughters of one mother."]—Son of man, Israel and Judah, which were in

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their original but one people, now, since their division, were and are two daughters of one and the same mother.

3. "And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity."]—They began to learn and practise idolatries in the land of Egypt; even from their first entrance into the calling of my people: there and then were they corrupted with the gross superstitions of the heathen.

4. "And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah."]—Both of these divided people had their names from a tent or tabernacle: Israel, or the ten tribes, which is the greater part, is Ahola, His Own Tabernacle; which she would needs erect, according to her own device, to draw away clients from my temple: Judah is Aholibah, My Tent, or Tabernacle, fixed in her, because of the place of my worship settled there: and both of these have their denominations from the two chief cities in them; Samaria the chief city of Israel is Aholah, and Jerusalem the chief city of Judah is Aholibah.

5. "And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours."]—And Israel, which is Aholah, played the spiritual harlot, while she professed to be mine; and was miscarried into gross idolatry by the Assyrians her neighbours.

6. "*Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses."]—Which were rich and proudly set forth; men of great account, both for their wealth and power and valour.

8. "Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her."]—Neither yet did she give over those superstitions which she brought with her out of Egypt; for in her first beginnings they corrupted her with their idolatrous services, and infected her with their abominations.

10. "She became famous among women."]—And she became a noted and remarkable example of God's judgments amongst the nations.

11. "And when her sister Aholibah saw *this*, she was more

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corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms."]—And when Judah and Jerusalem saw this, instead of being warned by her sister Israel, she drew her wicked practices into example, and became more lewd and idolatrous than she.

12. "She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding," &c.]—She also fell into a sinful league with the Assyrians, and into love of their idolatries; being besotted with the admiration of their wealth and power and bravery.

14, 15, 16. "For when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea."]—For when she did but see the pictures of the Chaldeans set forth in lively colours by the hand of the painter, ere she was acquainted with their persons; she did no sooner see their habit and gorgeous attire, wherein they were set forth like so many princes to grace them in the eyes of the beholders, according to the proud fashions of the Babylonians of Chaldea, where they were born and bred; but presently, upon the first sight, like a wanton strumpet, she fell into extreme love with them and dotage upon them; in such sort, that she could not be at rest till she had sent ambassadors into Chaldea to treat of a league with them.

17. "And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them."]—And those Babylonians easily condescended to the motion, and entered into terms of friendship with her; and by this means had opportunity to infect her with their foul idolatries.

20. "For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses."]—For she was besotted with a lust after their spiritual whoredoms, who were most notoriously idolatrous, even above the common rank of the other heathen.

21. "Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth."]—Thus thou didst revive and recall the lewd abominations

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of thy first times; when the Egyptians defiled thee with their wicked idolatry.

22. "Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side."]—Behold, I will stir up against thee those nations upon whom thou wert so fond, to beleague thyself with them; with whom thou art now fallen out, and art at deadly defiance; and I will bring them to invade thee on every side.

25. "They shall take away thy nose and thine ears; and thy remnant shall fall by the sword."]—They shall set upon thee the marks of thine adultery; they shall slit thy nose and thine ears for an harlot; and those that shall escape the shameful reproaches of their whoredom shall fall by the sword, &c.

26. "They shall also strip thee out of thy clothes, and take away thy fair jewels."]—They shall strip thee of all thine ornaments, and carry away all that wealth wherein thou hast prided thyself.

27. Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt."]—Thus will I make thee past the danger of committing lewdness against me any more, and of renewing thine old Egyptian idolatries, &c.

31. "Therefore will I give her cup into thine hand."]—I will make thee take deep of those grievous judgments which thy sister Israel hath tasted of.

So also verses 32, 33, 34.

34. "Thou shalt even drink it and suck *it* out."]—See Isa. li. 17.

Ibid. "And thou shalt break the sherds thereof, and pluck off thine own breasts."]—And how madly discontented soever thou shalt be with this judgment, yet shalt thou not be able to put it off; but shalt rather, in thine indignation, tear thine own breasts, &c.

40. "And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments."]—And furthermore, that, like a petulant harlot inflamed with lust, thou hast sent thy pandar-like messengers afar off to fetch thine idolatrous paramours unto thee; for whose lewd entertainment thou didst make all kind of lascivious preparation, addressing thyself to work this spiritual wickedness with them.

So also verse 41.

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42. "And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness," &c.]—Yea, not only these choice idolaters were sought unto, but even the common rabble of all the most debauched heathens were brought unto thee for the employment of thy spiritual filthiness; even base drunkards from the most despised corners of the wilderness; which set out themselves with those ornaments which their savage condition would afford.

43. "Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them?*"]—Then said I, This people of Judah is now grown old in her spiritual adulteries: it is more than time for her to leave off these sinful courses; and will she yet continue her whorish idolatries with other nations, and they with her?

44. "Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women."]—Yet I saw no end of those her odious fornications; but she persisteth in her abominable uncleannesses: the nations round about her consort with her in her idolatries: thus they do with Israel and Judah without fear or shame.

45. "Because they *are* adulteresses, and blood *is* in their hands."]—Because they are guilty both of idolatries and murders in a very shameful measure; in that they have shed the blood of their children in sacrifices to their false gods.

49. "And ye shall bear the sins of your idols."]—And ye shall bear the punishment of your odious idolatry.

XXIV. 3. "Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it."]—Thus saith the Lord God; I have appointed thy very actions to be significant and prophetical; set on a pot therefore, &c.

6. Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it."]—Wherefore thus saith the Lord; Jerusalem, that bloody city, is that boiling pot whose scum is in it, for that it is not purged from those foul sins wherewith it aboundeth: the fire under it is the extreme calamity which it shall suffer: the flesh and bones which are in it are those Jews which have fled thither for safety and defence; they shall be boiled therein through the great misery they shall endure: put thou in thine hook, and

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bring out the flesh and bone piecemeal, wheresoever it lights, without any choice or deliberation, to show that every one of them shall be fetched out thence without difference.

7. "For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust."]—For the blood which she hath shed is conspicuous, even in the very midst of her; as if it had been spilt upon some high eminent rock, where it could not be hid nor soaked in: she did not pour it upon the ground, that it should be covered with the dust, and so unseen.

So verse 8.

9. "I will even make the pile for fire great."]—I will greatly aggravate her judgments.

10. "Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned."]—See that full and exquisite vengeance be executed upon all the inhabitants of that wicked city.

So verse 11.

12. "She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire."]—She hath wearied herself with her false worship, and with flatteries of her safe condition; and all her wickedness is still within her, unrepented of, unamended; and shall be, together with her, fit matter for my wrath to work upon.

13. "In thy filthiness *is* lewdness."]—That rust and scum which is in thee is thine abominable lewdness, &c.

16. "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down."]—Son of man, behold, I take away from thee that dear wife of thine, in whom thou tookest true contentment: I will inflict the stroke of death upon her; and yet I forbid thee to mourn and weep: shed no tears for this great loss of thine, for a sign to this people.

17. "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men."]—Make no show at all of mourning for that thy dear consort; but demean thyself so as if thou hadst no loss or sorrow; neither make thou any funeral banquet, as the manner of the people is.

21. "Behold, I will profane my sanctuary, the excellency of

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your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword."]—Behold, I will cause my temple to be exposed to the profanation of the heathen; and I will give into their hands your young men, your wives, your daughters, and whatsoever is dear and precious unto you, and they shall fall by the sword of the Babylonians.

22. "And ye shall do as I have done: ye shall not cover *your* lips."]—And ye shall do as I have done: ye shall make no sign of any mourning or lamentation for them, &c.

So verse 23.

24. "Thus Ezekiel is unto you a sign: according to all that he hath done."]—Thus do I figure out, and act upon Ezekiel that which I will do unto you, &c.

XXV. 2. "Son of man, set thy face against the Ammonites, and prophesy against them."]—Look thou towards the coast of the Ammonites, and, in this posture, do thou prophesy against them.

3. "Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel."]—Because thou didst insult and rejoice in the profanation of my sanctuary, and in the destruction of Israel, &c.

4. "Behold, therefore I will deliver thee to the men of the east for a possession."]—Behold, therefore I will deliver thee and thy country to the hands of the Babylonians, for their possession and inheritance, &c.

5. "And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the LORD."]—And I will make thy chief city Rabbah, wherein are the palaces of thy great princes, to become a stable for camels; and the land of the Ammonites will I make a desert, for the pasturing of sheep.

8, 9, 10. "Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations."]—Thus saith the Lord; Because the Moabites and Edomites have triumphed in the desolation of my people, and

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have scornfully said, We see no difference betwixt Judah and other nations; their God hath had no more power to preserve them than the gods of their neighbours; therefore will I cast open the frontiers of Moab, how strongly soever defenced, with their wasted cities; and will give up all the richest and pleasantest part of their country unto the spoil of the Babylonians; and, together therewith, will I deliver up the land of the Ammonites, to be so utterly wasted, that the memory of it may not remain among the nations.

13. "And I will make it desolate from Teman; and they of Dedan shall fall by the sword."]—I will make Edom desolate in all the coasts thereof: no part of the country shall be free from destruction.

14. "And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury."]—And I will execute my vengeance upon Edom, by the same hand that hath plagued my people Israel, even the Babylonians; who shall also employ those captive Israelites, which live under them, in this service, &c.

16. "And I will cut off the Cherethims, and destroy the remnant of the seacoast."]—I will cut off both those Philistines that dwell in the inland, and those that inhabit along by the seacoast.

XXVI. 2. "Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste."]—Because Tyrus hath said against Jerusalem, in rejoicing at her ruin, Aha, she that was the most populous and best traded city of the east is now laid waste: all her traffick and wealth shall now be turned unto me; I shall be enriched in her spoil and decay.

4. "I will also scrape her dust from her, and make her like the top of a rock."]—I will cause not only her rich treasures to be carried away, but her very soil and earth shall be taken off and removed, that she may be left as barren as the rock.

5. "It shall be *a place for* the spreading of nets in the midst of the sea."]—It shall no more be a frequented city, but a waste place for fishermen to lay abroad their nets in, &c.

15. "Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?"]—Shall not all the seacoasts round about be afraid and amazed at the fame of thy destruction? &c.

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16. "Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling."]—Then all the princes of those maritime regions on all sides shall be disheartened with the news of thy ruin; and shall lay aside their pomp and jollity, and shall be wholly possessed with fear and trembling, &c.

19. "When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee."]—When I shall bring the Babylonians upon thee, who, like a deluge of waters, shall violently break in upon thee and swallow thee up.

20. "With the people of old time, &c., and I shall set glory in the land of the living."]—With those people which are long since dead and gone; then I shall at the last restore the former glory, with an increase thereof, unto the remainders of my Church here upon earth.

21. "I will make thee a terror, and thou *shalt be* no *more*."]—I will make thee a terrible example to all cities and countries, in my utter destroying thee, &c.

XXVII. 3. "And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles," &c.]—And say unto Tyrus, O thou that art situate upon the seacoast, as a fit and famous port; which art renowned for the traffick of merchandise all the world over.

5, 6. "They have made all thy *ship* boards of fir trees of Senir. *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory."]—They have prepared all things that belong to thy shipping in a degree above necessity and convenience, even to wantonness, and excessful curiosity: the timber thereof is not of any ordinary and base wood, but rare and precious; and thy benches, instead of wood, which others use, are of the costliest ivory, brought from far.

7. "Fine linen with broidered work from Egypt."]—And, where others' sails are of plain canvass, thine are of fine linen, curiously embroidered with Egyptian work, &c.

8. "The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots."]—Thy mariners were the slaves of Zidon and Damascus, both strong and skilful; and thy pilots were the cunning seamen of thine own breeding.

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9. "The ancients of Gebal and the wise *men* thereof were in thee thy calkers."]—The ancient and experienced men of Gebal, who were noted for most expert shipwrights, were employed in the building and calking of thy vessels, &c.

10. "They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee."]—The Persians and Lydians and Moors, famous for their prowess and skill in military affairs, both by sea and land, though far distant from thee, yet are glad to be entertained for thy warriors: they have devoted their shields and helmets to thy service, &c.

11. "The men of Arvad with thine army *were* upon thy walls round about, and the Gammandims were in thy towers: they hanged their shields upon thy walls."]—Thy valiant neighbours were, with thine own forces, upon thy walls round about, and upon thy towers of defence; and have both guarded and beautified thee with their shields.

12. "Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin."]—All cities and countries round about strove to furnish thee with those commodities which they yield, and the traffick whereof might be gainful to themselves: the famous port of Tarshish traded with thee in all variety of riches; in silver, iron, tin, &c.

13. "Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market."]—The Grecians and Iberians and Cappadocians traded in the persons of men, which they sold to thee, and in vessels of brass.

So also ver. 14–24.

26. "Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas."]—Those that have the government of thee have brought thee into a sea of misery: Nebuchadnezzar, like a boisterous east wind, hath broken thee in pieces.

27. "Shall fall into the midst of the seas in the day of thy ruin."]—Shall fall into the hands of the Babylonians, and by them be destroyed.

28. "The suburbs shall shake at the sound of the cry of thy pilots."]—The noise of thy victors shouting, and of thy citizens crying and shrieking, shall be such as shall make thy suburbs to shake therewith.

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31. "And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart."]—They shall, by tearing their hair and girding themselves with sackcloth, testify their vehement mourning for thee, &c.

34. "In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall."]—In the time when thou shalt be destroyed by the Babylonian forces, which, like a raging sea, shall come in upon thee, thy trade, and all the commerce that thou hadst with other nations, shall utterly fail.

XXVIII. 2. "And thou hast said, I *am* a god, I sit *in* the seat of God, &c.; though thou set thine heart as the heart of God."]—Thou hast said, I am out of the reach of man's power; my seat is higher than that it can be infested by the force or malice of men, &c.; though thou hast in thy proud thoughts equalled thyself with God.

3. "Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee."]—And as thou art greater than all others, so in thine own conceit thou art wiser than even Daniel himself: thou knowest secret things as well as he, in whom is the Spirit of the Most High God.

8. "And thou shalt die the deaths of *them that are* slain in the midst of the seas."]—And thou, that hast fondly imagined thyself a God, shalt die the death of thine ordinary vassals, notwithstanding thy strong forts and bulwarks of the sea.

10. "Thou shalt die the deaths of the uncircumcised by the hand of strangers."]—Thou shalt die such a death as an insolent and godless pagan is worthy of, by the hand of the Babylonians.

12. "Thou sealest up the sum, full of wisdom, and perfect in beauty."]—Thou givest out thyself as absolutely perfect, both in wisdom and beauty; so as no addition can be made to thee in either of these.

13. "Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."]—Thou hast abounded with all delicacies, as if thou hadst lived in Eden, the garden of God; and where others make them coverings of homely and ordinary matter, thy canopies are

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beset with all the precious stones that can be reckoned, and with the best of metals; neither hast thou needed to take any care for thy varieties of pleasures, for thy curious music was prepared for thee even from thy very birth.

14. "Thou *art* the anointed cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."]—Thou advancest thyself to be as that glorious cherub which covereth the ark of God: so dost thou spread thy protection over thy land, and so have I appointed thee to do; yea, thou lookest upon thee, as if thou wert that God which is worshipped in his holy temple, and as that Almighty one who walketh above in the clouds, among the lightnings and thunderstones.

15. "Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee."]—Thou didst arrogate a kind of perfection to thyself in all thy ways, even from thy very nativity, till thy wickedness brake forth notoriously, to thy just conviction.

16. "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."]—By the confluence of much people upon the occasions of thy merchandise, and the oppressive bargains that are used therein, thou art full of fraud and violence, and art thereupon grown exceedingly sinful; therefore will I cast thee out from those vainly pretended rights which thou claimest in the temple of God: I will destroy thee, O thou false cherub, from the ark, whose covering thou wouldest resemble; and strike thee down from those clouds where thou affectest to walk among the fiery meteors.

18. "Thou hast defiled thy sanctuaries by the multitude of thine iniquities."]—By the multitude of thine iniquities thou hast defiled those places of majesty and devotion which thou wouldst have to be thought sacred, &c.

23. "And the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD."]—The wounded and distressed inhabitants shall be called to reckoning in the midst of her streets, for their many and grievous sins, by the sword of her enemy, the Babylonian.

24. "And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about

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them, that despised them."]—I will put an end to the sorrows of my Church: these heathens shall no more gall and grieve them; neither shall the nations round about insult upon their miseries, and trample upon them, &c.

25. "When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob."]—When I shall have gathered my chosen people out of all the nations of the earth amongst whom they are dispersed, and shall be sanctified in them before the rest of the world, then shall they enjoy a quiet rest in my Church, which I have appropriated to them.

So verse 26.

XXIX. 3. "Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself."]—Behold, I am thy professed enemy, O Pharaoh, the proud king of Egypt; who like a great dragon or whale, liest securely in those watery regions of thine, and hast said, Nilus is my own; no enemy can take it from me.

4. "But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales."]—But I will put the hooks of the king of Babylon into thy jaws, and will draw thee out of those watery forts of thine, and drag thee up to the dry land; and for thy princes and people, which are as the lesser sort of fishes, they also, as sticking to thy scales, shall be plucked out with thee, &c.

5. "And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven."]—And I will leave thee upon the Libyan sands, exposed as a prey to the fowls of the air and the beasts of the field, both thee and thy princes and people: thou shalt be slain and thine army in the open fields, and there shall ye lie scattered, and shall not be brought together for sepulture.

6. "Because they have been a staff of reed to the house of Israel."]—They have been a deceitful and untrusty stay to the house of Israel; like a crazy reed which breaks under the hand of him that leans upon it.

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10. "From the tower of Syene even unto the border of Ethiopia."]—From the south borders of Egypt unto the north shall the land be utterly desolate.

11. "No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."]—It shall lie waste and uninhabited, without traffick, without culture, for the space of forty years.

14. "And I will bring again the captivity of Egypt."]—They shall return again to reinhabit, as well the midland country as the skirts and borders of Egypt their native land; and they shall be there restored to a tributary state under the Persians.

18. "Every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it."]—Every man had worn his hair from off his head, and his skin from his shoulders in carrying burdens for raising up mounts against Tyrus; yet did he not find that booty for his army therein which he expected.

21. "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD."]—In that day will I raise up Israel again to a recovery of strength and comfort; and will cause the mouths of my people to be opened in the confession and praise of my name amongst the Babylonians; and they shall know and acknowledge me to be the Lord.

XXX. 3. "For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen."]—The day is near at hand, wherein the Lord will take vengeance on the heathen which have oppressed his people.

So verses 4, 5.

6. "From the tower of Syene shall they fall in it by the sword, saith the Lord GOD."]—From the southern coast of Egypt along unto the north parts thereof shall they be slain with the sword.

9. "In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh."]—In that day will I cause messengers to go forth by sea in ships of speed, to carry the sad news of Egypt's destruction to the Ethiopians, who shall be exceedingly affrighted therewith; and shall be no less pained with the fear of the same evil, than Egypt is with the sense and smart of it.

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12. "And sell the land into the hand of the wicked."]—I will deliver up the land into the hand of the Babylonians, as if it were conveyed to them by bargain and sale.

14. "And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No."]—And I will execute my utmost judgments upon the several provinces and chief cities of Egypt, upon Pathros, Zoan, and Alexandria.

So also verses 15–17.

18. "At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity."]—At Daphnis there shall be a dark and gloomy day of slaughter and death, when I shall there make an end of the tyrannical government of Egypt; and all her pomp and glory of her strength shall utterly cease; and she shall be under a cloud of sorrow and obscurity, and her people shall be carried away into captivity.

21. "Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword."]—Son of man, I have already discomfited a great part of the forces of Pharaoh king of Egypt: the loss that he hath already sustained shall not be repaired again by any means for the preventing of his utter subversion.

XXXI. 2. "Whom art thou like in thy greatness?"]—Think not that no king is comparable to thee in power and greatness.

3. "Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs."]—Behold, the king of Assyria was a greater monarch than thyself: he was, in comparison of thee, as a tall cedar in Lebanon, largely spread.

4. "The waters made him great, the deep set him up on high with her rivers."]—Whose roots were thoroughly watered with constant streams, &c.

So verses 5, 6, 7.

8. "The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty."]—The greatest princes, in the most flourishing kingdoms of the world, could not stand in comparison

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with him; but all of them were forced to vail to him, as more powerful and glorious than themselves.

So verse 9.

11. "I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness."]—I have therefore delivered him and his proud Nineveh into the hand of Nebuchadnezzar and his Babylonians: he shall deal with him as he deserves: I have rooted him out for his wickedness.

So verse 12.

14. "To the end that none of all the trees by the waters exalt themselves for their height, neither shoot."]—To the end that none of the proud princes of the earth should hereafter dare to exalt themselves in the overweening and confidence of their own strength and glory, &c.

15. "I covered the deep for him."]—I caused those waters wherewith he was nourished to take up a mourning and lamentation for him.

18. "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth:"]—O Pharaoh, thou that art thus like to the Assyrian amongst all the kings of the earth in glory and magnificence, thou shalt also be like him in thy ruin: thou, with the other princes of the world, shalt be brought down into the grave, and shalt be destroyed in the midst of thy fellow-heathens, &c.

XXXII. 2. "Thou art like a young lion of the nations."]—Thou art a cruel tyrant among thy neighbour nations, as a young lion is among the beasts.

4. "Then will I leave thee upon the land," &c.]—See chap. xxix. verse 5.

6. "I will also water with thy blood the land wherein thou swimmest, *even* to the mountains."]—And whereas thou now, like a whale, swimmest in the great waters of thy land, instead of those waters shall be the blood of thy people, wherein thou mayest swim; which shall cover the earth up to the very mountains.

7. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light."]—And when thou,

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which art reputed the great light of the world, shalt be extinguished, the very face of the heavens shall seem to be covered with darkness; the sun shall seem clouded, and the moon without light: so great a change shall thy subversion seem to make in the world.

So also verse 8.

9. "I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known."]—I will also affright and amaze the hearts of many nations round about thee, when I shall bring unto them both the rumour and the expectation of thy destruction: even those countries shall be terrified which are not so much as known unto thee.

So also verse 10.

14. "Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD."]—Then will I give those troubled nations rest and tranquillity: they shall be as calm as deep waters; and their rivers shall flow as smoothly as oil, without any vehement and unquiet agitation.

18. "And cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."]—Make thou some resemblance of the casting down of Egypt, and the adjoining nations, her partners, into the grave, as dead corpses.

19. "Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised."]—What nation is there whom thou thinkest able to compare with thee in strength and glory? But now, how strong and goodly soever thou art, go down into the dust; and be laid together with thy godless and lewd companions of the profane heathen.

21. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword."]—The valiant and mighty warrior, before deceased, shall as it were out of his grave speak to Egypt and his associates; and shall say, that they are brought down as well as he: they lie slain by the sword, and are taken away in their uncircumcision and sinfulness.

22. "Asshur *is* there and all her company: his graves *are* about him."]—The great king of Assyria and all his company is come down to the grave, &c.

23. "Whose graves are set in the sides of the pit, and her

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company is round about her grave: all of them slain."]—The graves of his companies and complices are set in the sides of the burial-place round about the grave of Asshur, which lies in the midst of his attendants: all of them slain, &c.

24. "There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword."]—There is the prince of the Elamites, neighbours and assistants to the Assyrians; and all their troops, whose graves are round about the grave of their commander, all of them slain by the sword, &c.

26. "There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him."]—There are the princes of the Cappadocians and Iberians, and all their multitude round about their graves, &c.

27. "And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living."]—They shall not lie with those mighty ones of the heathen, who die naturally; being not stripped of their weapons of war, having their swords laid peaceably under their heads in their graves; but they shall lie amongst the mangled and slain, and shall carry the marks of their sins in their carcasses, though for the time they were terrible to the world.

Verse 29, 30, as verse 24.

31. "Pharaoh shall see them, and shall be comforted over all his multitude."]—Pharaoh shall, as it were, see this world of people coming down to the grave with him; and shall comfort himself with such store of company in death, &c.

XXXIII. 5. "But he that taketh warning shall deliver his soul."]—But he that taketh warning stands upon his own defence, and preserveth his life.

10. "If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?"]—If, according to thy prophecies, God have determined to reckon with us for our sins, and to bring judgment upon us, to what purpose shall our conversion be? and how shall we live though we do amend?

12. "The righteousness of the righteous shall not deliver him in the day of his transgression."

So also verse 13. See Ezek. xviii. 24.

22. "Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until

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he came to me in the morning; and my mouth was opened."]—The powerful motion of God's Spirit was upon me, &c. in the evening, before the coming of that escaped messenger from Jerusalem; and put words into my mouth, not suffering me to keep silence any longer.

24. "Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance."]—If Abraham, being but one, had this land given to him for his inheritance: how much more may we his seed, to whom it is deduced, being many, challenge a due interest in it!

25. "Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?"]—No; deceive not yourselves; ye are not the sons of faithful Abraham: your works are contrary to his: ye do wilfully transgress my commands: ye eat the blood together with the flesh, which I have forbidden: ye are guilty both of idolatry and murder, and can ye challenge to possess the land in the right of Abraham?

26. "Ye stand upon your sword."]—Ye rely upon the confidence of your own sword, &c.

31. "And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them."]—They come to thee with reverence and respect, as the manner of my people is; and they sit before thee to hear thy words, in an awful and attentive fashion, but they will perform nothing of that which is commanded them, &c.

32. "And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument."]—They seem to take much pleasure and contentment in thy sermons; even no less than a man would do in the hearing of an excellent song, of one that hath a pleasant voice, and plays sweetly on an instrument, &c.

33. "And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."]—And when these judgments shall come to pass, which I have premonished, then they shall know and find, too late, that they have had a true prophet of God among them, whom they unworthily disrespected.

XXXIV. 2. "Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"]—Woe to those rulers, and to those teachers and spiritual guides of Israel,

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that feed and pampor themselves; whereas their duty and office is, and should be, to feed the souls of my people, and to govern and rule them aright.

3. "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock."]—Ye take of the best commodities of the people under your charge, neither is that grudged unto you; and make use of their personal employments, as occasion is offered: but ye do not perform your duty to them again: ye do not teach and govern them as ye ought.

4. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."]—Those particular offices, which pertain to your charge, as comforting the weak, healing the sick, binding up the brokenhearted, reclaiming and reducing those that have erred, ye have not accordingly done; but rather have tyrannously and cruelly exercised an imperious authority over them.

The same allegory holds verse 5—10.

11. "For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out."]—Behold, since my shepherds are careless, I myself will make diligent search for my sheep, that are scattered and lost; and I will find them wheresoever they are strayed.

So verse 12.

13. "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers,"]—And I will fetch them from those several lands whereinto they were driven by their miserable captivity, and will bring them back into their own country, and will feed them carefully and plentifully in my church.

So verse 14, 15, 16.

17. "Behold, I judge between cattle and cattle, between the rams and the he goats."]—Behold, I judge between one man and another, between the lambs and kids, between the rams and goats: as I do now put a difference between those of my own flock and the world, so, hereafter I will exquisitely sever them, the one to my right hand, the other to my left.

18. "*Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue

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of your pastures?"]—Seemeth it a small thing unto you, to have taken away from my people that wholesome doctrine which I prepared for their spiritual nourishment; but ye must also foully corrupt that which yet remaineth of my law, &c.

19. And *as for* my flock, they eat that which ye have trodden with your feet;"]—As for my people, they are fain to take up with that doctrine which ye have depraved by your unjust and sinful glosses and traditions, &c.

20. "Behold, I, *even* I, will judge between the fat cattle and between the lean cattle."]—Behold, I will judge between the proud justiciaries who are puffed up with a conceit of their own worthiness, and the poor dejected souls that are mean in their own eyes.

21. "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad."]—Because ye have insolently despised and scornfully entreated the weak-hearted; and, instead of easing their afflicted consciences, have been ready to gall and burden them more, till ye have made them utterly weary of their stations in my Church.

23. "And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd."]—And I will bring my Church, both Jews and Gentiles, under the government of that one King and Prophet of my chosen; even the Messiah, the true Heir and Successor of David; and he shall both teach and rule them.

So also verse 24.

25. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."]—And I will make with them a covenant of everlasting peace, betwixt me and them; and will keep from them those spiritual dangers and annoyances that may be hurtful unto them; and they shall be safe and secure, even in the places that would seem to threaten the greatest peril.

26. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season."]—And I will exceedingly bless and prosper them, and all that sincerely profess an holy relation to my Church; and will water them plentifully with heavenly doctrine, &c.

29. "And I will raise up for them a plant of renown, and they

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shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."]—And I will make them a glorious plant, being fast rooted in that promised Messiah, and being incorporated in him; and they shall no more be consumed with a spiritual famine, nor be trampled upon by the enemies of my Church.

XXXV. 3. "Behold, O mount Seir, I *am* against thee."]—Behold, I am against you, O ye children of Esau, that inhabit mount Seir.

5. "In the time of their calamity, in the time *that their* iniquity *had* an end."]—In time of their calamity, which fell upon them when the measure of their iniquity was full.

10. "Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there."]—Because thou hast said, These two nations of Israel and Judah and their countries, wasted by the Assyrian and Babylonian, shall be mine, and we will possess it; whereas, however this land is abused, yet it is the Lord's peculiar; and therefore out of thy reach, and free from any challenge of thine.

XXXVI. 3. "And ye are taken up in the lips of talkers, and *are* an infamy of the people."]—And your name is scornfully taken up in the lips of your busy and insulting enemies, and ye are made a byword and reproach of the people.

7. "I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame."]—I have sworn by myself, Surely the heathen that are round about you shall be put to that shame and confusion wherein they have rejoiced to see you and to insult over you.

13. "Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations."]—Because they say unto you, Thou, O land, art fatal to thine inhabitants, and hast consumed them in divers successions, and hast made away with the nations that dwell in thee.

17. "Their way was before me as the uncleanness of a removed woman."]—Their continual practice was as foul and odious to me as can be expressed by any legal uncleanness.

20. "They profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land."]—They caused my holy name to be scorned and evil spoken of, in that it was said of these so wicked and lewd persons,

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Lo, these are the select people of the Lord, and those that were inhabitants of his holy land.

23. "When I shall be sanctified in you before their eyes."]—When I shall glorify myself by working your deliverance, and your apparent reformation before their eyes.

26. "And I will take away the stony heart out of your flesh, and I will give you an heart of flesh."]—I will take away your perverse and rebellious disposition, and I will give you a tenderness of heart and an aptness to be wrought upon by the motions of my Spirit.

37. "I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock."]—I will so do this, that yet I will be sought and sued to by the house of Israel for this blessing upon them; and then I will give such an increase to the men, as I am wont to give to their fruitful flocks.

38. "As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men," &c.]—As Jerusalem in her holy feasts is filled with whole flocks and herds of those cattle that are brought up thither for sacrifice, so shall all the waste cities of Israel be filled with flocks of men.

XXXVII. 1. "The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones."]—The powerful motion of God's Spirit was with and upon me; and carried me in vision into the midst of a valley full of the bones of the slain.

3. "And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest."]—Son of man, thinkest thou it possible that these bones should live, and be restored to that estate of this present life which they were lately in? And I answered, O Lord God, this is more than flesh and blood can conceive; human reason cannot think so; but thou knowest what thou hast to do, and to thee nothing is impossible.

7. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."]—So I spake to those bones as I was commanded; and while I was in speaking, the vision represented to me a noise that filled the valley, and a motion of those bones, and a meeting together of them, bone to bone.

8. "And when I beheld, lo, the sinews and the flesh came up

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upon them, and the skin covered them above: but *there was* no breath in them."]—And the vision showed me the sinews and flesh coming upon them, and the skin covering them; but as yet no life was inspired into them.

9. "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live."]—In a representation of that powerful Spirit of God which gives life unto man, I was bidden in vision to call to the winds from all the coasts of heaven, to breathe upon these new reformed bodies, that they might live.

So verse 10.

11. "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."]—Son of man, these bones are a perfect resemblance of the whole house of Israel: Behold, they say, We are not only dead, but our carcasses are dissolved, our bones dried, all our hopes and possibilities of life and recovery utterly cut off.

12. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."]—Behold, O my people, I will so restore you, as if I opened the very graves and infused a new life into you; even so will I recover you to your former state in the land of Israel.

16, 17. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."]—Yea, there shall not only be a life but a conjunction of Israel and Judah; for the signification whereof take thee two sticks; and in the one of them write, For Judah, and the Benjamites his companions: in the other write, For Joseph, and his son Ephraim, and the rest of the ten tribes of Israel their companions: and when thou hast so done, join one of the sticks to another; and they shall be so pieced together in thy hand, as if they were but one stick.

19. "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand."]—Behold, I will take

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the Ten Tribes of Israel, which are comprised under the name of Joseph and Ephraim and their fellows, and will put them together with the tribes of Judah and Benjamin, and will make them one nation, and they shall be one in my hand.

22. "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided," &c.]—And I will unite my Church all the world over in one; and one King, even the Messiah whom I shall send, shall be King to them all; and they shall no more be so divided in profession, as if they were several kingdoms, ruled by divers sovereigns, but in the main substance of religion shall be one.

24. "And David my servant *shall be* king over them," &c.]—See chap. xxxiv. 23.

26. "I will make a covenant of peace with them."]—See chap. xxxiv. 25.

Ibid. "And will set my sanctuary in the midst of them for evermore."]—I will set my Church in the midst of them, which shall continue to the end of the world; and I will dwell in their hearts as in my temple for ever.

So verse 27.

XXXVIII. 2. "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."]—Son of man, denounce thou judgments against those princes and countries of the Gentiles, which shall, before the restoration of the Church by the coming of the Messiah, infest and oppress my people.

3. "Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:"]—Behold, I am against thee, thou king of Syria; and against all those assistant princes which aid thee in thy cruel dealings with my people:

4. "And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses," &c.]—And I will bring thee back again from thine own land by my overruling power; and will set thee on, and all thy forces, against Judah; and thou shalt come up against it with a mighty army.

5, 6. "Persia, Ethiopia, and Libya with them; all of them with shield and helmet."]—The rest of the nations also, even Persians from the east, Ethiopians from the south, the Moors from the west, the Phrygians from the north, shall join with them in this onset.

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7. "And be thou a guard unto them."]—And do thou encompass them round about with thy forces on every side, so as they shall not be able to stir forth.

8. "After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste."]—After many years I will visit thee with my judgments; for some two hundred years hence thou shalt invade the land of my people, whom I shall have brought back from their captivity, and shall have gathered home out of many nations; even the mountains of Israel which have been long wasted, &c.

9. "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land."]—Thou shalt, for suddenness and fury, come like a storm; and for a multitude and frequence, like a dark cloud, shalt cover the land.

10. "And thou shalt think an evil thought."]—Thou shalt conceive and harbour many subtle and cruel thoughts and projects, against my people.

11. "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."]—I will go up to a land that is easily invaded and overrun; as that which consists of unwalled villages, not able to bear out an assault: I will go to a secure people, that dwell, as they think, safely, in the confidence of the strength and number of the inhabitants.

13. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold?"]—Those nations that have heretofore wont to live by sharking and spoil, and those seafaring men who upon the seacoasts have exercised piracy, shall say unto thee, Art thou come to rob and waste? hast thou gathered thy company to take booties? to carry away silver and gold? Why didst thou not take us along with thee? &c.

14. "Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it?*"]—Thus saith the Lord, In that day, when my people of Israel give themselves over to security and false confidence in their own strength, shall

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it not be made known to thee, that thou mayest be the executioner of my anger against them?

16. "When I shall be sanctified in thee, O Gog, before their eyes."]—When I shall be acknowledged just and righteous in executing those judgments which thy hand, O multitude of adverse nations, shall inflict upon Israel before their eyes.

XXXIX. 1. "O Gog, the chief prince of Meshech and Tubal."]—See chap. xxxviii. ver. 1.

2. "And leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."]—I will so consume thee, that only the sixth part of thy forces shall be left alive; and I will, in my just judgment, fetch thee from the borders of the north, to fall upon my Church in great fury and malice.

3. "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand."]—I will make void and frustrate all the attempts and endeavours which thou shalt use against my people, and disappoint all thy warlike preparations.

6. "And I will send a fire on Magog, and among them that dwell carelessly in the isles."]—I will send my fierce judgments upon the enemy of my Church, and upon those that, being separated and guarded by the sea, live securely confident of their own safety, &c.

9. "The bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years."]—Such store of these military weapons shall be taken from their enemies, as that those bows and arrows and staves and spears shall yield them firewood for many years.

11. "And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-Gog."]—I will cause these cruel and hostile nations to leave their carcasses in great abundance behind them in the land of Israel; and there they shall be cast into pits and valleys, near to the common road; so as all passengers shall stop their noses, by reason of the noisome scent of the dead bodies; and the valley shall bear the name for ever after of this frequent sepulture of the nations.

12. "And seven months shall the house of Israel be burying of

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them, that they may cleanse the land."]—And so great shall be the multitude of the slain, as that my people of Israel, by whose hand this slaughter shall be done, shall bestow many months in burying them; not so much out of respect to their dead enemies, as for their own sakes, that their land may be cleansed from the impurity and annoyance of those carcasses.

So verses 13 and 14.

15. "And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog."]—And the passengers that pass through the land, when any of them seeth a man's bone, then shall they lay an heap of stones upon it, to give notice to the buriers, that they fetch all those scattered bones to the common burying place of Hamon-gog.

16. "And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land."]—And there shall be a city erected near to this common burial-place; and ye shall give it a name of multitude, because of the innumerable company of those bodies which shall lie there interred.

17. "Gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel," &c.]—Assemble yourselves on every side to that great slaughter that I have made of the bodies of men; wherewith ye may feast yourselves abundantly.

So verses 18 and 19.

29. "For I have poured out my spirit upon the house of Israel, saith the Lord GOD."]—I have plentifully stored my Church with graces of sanctification, saith the Lord God.

XL. 2. "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south."]—I was in vision brought, as me seemed, into the land of Israel; and was, by the Spirit of God, set upon a very high hill, even the hill of Sion, under the side whereof was the frame of the city Jerusalem, on the south.

3. "And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed."]—And, behold, there was a man, indeed the Son of God, whose appearance was bright and glorious, like unto burnished brass; and he had in his hand a line of flax to measure the outward and more spacious courts of the temple, and a measuring reed for the walls and buildings, &c.

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5. "And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed."]—And, behold, he shewed me a description of the temple, in all the courts thereof, and the three walls encompassing them: and first, of the outmost wall, which environs the rest round about; and in his hand he had a measuring reed of six cubits long, every cubit whereof had one handful added to it, above the common and ordinary length thereof; so as, while the common cubit was but of five handfuls, this cubit was according to the rate of six handfuls to each cubit: so he measured this outmost wall, and found it one whole reed, that is, six cubits in breadth, and one whole reed, or six cubits in height.

6. "Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad."]—Then, when he had measured the outmost wall that encompasseth the whole mount of Sion, he went right from the east to the westward, till he came to the next inclosure of the temple; and, whereas there are five gates in that wall, one to the east, another to the west, one to the north, and two to the south, he went to the eastern gate, and ascended up the stairs thereof; and, whereas the gate was double-leaved, he measured the breadth of the threshold, which was six large cubits broad, in either of the leaves of that gate.

7. "And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits."]—And, whereas there were little rooms made in the inside of the gate, backing upon the wall, each of those rooms were six large cubits broad, &c.

The rest, unto chapter xliii, is a local description only of the measure of the several buildings pertaining to the temple, which cannot be expressed in plainer terms; all the difficulty of those passages being only in the apprehension of the fashion and quantity of that fabric.

XLIII. 7. "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor" &c.]—Son of man, I will hereafter purge my Church from those foul corruptions where-

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they would tie them to a religious observance, and an expectation of holiness to be derived from them.

XLV. 1. "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand."—When ye shall divide the land by lot for inheritance, ye shall set apart a meet parcel thereof for holy uses; even for the service of God, and the maintenance of his priests: the length of it, thus separated, shall be five and twenty thousand reeds, according to the large measure of cubits; and the breadth shall be ten thousand, &c.

2. "Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof."]—Of this portion of ground there shall be a plot laid forth for the building of the sanctuary, which shall be, in the whole extent thereof, five hundred reeds in length, and so many in breadth: it shall be full square; and for fifty cubits round about the bounds thereof shall be waste ground, free from any employment of building.

7. "And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border."]—And on both sides of that portion of land which is laid forth for the site of the sanctuary and of the city and for the maintenance of the priests, shall be a portion of land laid out for the prince: on the west side shall be his western portion, and on the east side his eastern portion; and the length of it shall be over against each of these portions, from the west borders of it to the east.

8. "In the land shall be his possession in Israel: and my princes shall no more oppress my people."]—I do appoint him a constant and fixed possession of land in Israel, for a royal maintenance of him and his family; and my princes and governors shall not be put, for want of a due and settled provision, to raise means to themselves, by the oppression of my people, &c.

XLVI. 1. "Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working

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days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened."]—The east gate of the third wall, which is of the court of the priests wherein the temple was built, shall be shut the six working days; but on the sabbath, and on the first day of the month, which is the day of the new moon, it shall be opened.

2. "And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate."]—And the prince only shall enter by the way of that gate; and, when he is to enter, shall stand at the post of that gate until the priest shall have prepared his burnt offering and peace offering; and then, when they have made this safe way for him, he shall come in, having first bowed down and worshipped at the threshold of the gate, &c.

3. "Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons."]—Likewise the people of the land shall worship at the door of this gate before the Lord; but they shall not presume to enter in by it; only they shall bow and worship aloof at that door on the sabbaths and new moons.

10. "And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth."]—And the prince shall observe the same times of my service with my people; both for his coming in and for his going forth.

20. "That they bear *them* not out into the outer court, to sanctify the people."]—There they shall boil the trespass offering, and bake the meat offering; that they bear them not out into the outer court, where the people are allowed to assemble, as if the common sort of people should share with them in their sanctification, since this privilege of these holy services rests in their own persons.

XLVII. 1. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar."]—Afterward, this heavenly and divine guide of mine brought me back from this outer court, where were the boiling houses of the sacrifices, unto the door of the temple; and, behold, from under

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that door, by which the glory of God had formerly entered, and which was now shut, there issued a stream of waters; to signify the plenty of graces which are derived from God to his Church; which are yet raised by degrees, and, from shallow and weak beginnings, arise to great height and perfection.

So verses 2–5.

7. "Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other."]—And to show the plentiful fruit that arises from these graces of his Church and children, behold, upon the bank of this holy and spiritual stream, there were many and fruitful trees growing on both sides thereof.

8. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed."]—These waters shall pass through the whole land; for they shall flow towards the east country, which is the higher part of Judea, and from thence into the champaign country thereof; and so fall into the sea, whose unwholesome waters shall be therewith healed: even so shall the sanctifying graces of God's Spirit be enlarged over his whole Church, through the world; and shall sweeten and season all the souls that shall be therewith endued.

9. "And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."]—And it shall come to pass, that all those which shall be partakers of these holy graces shall live for ever; and there shall be very great increase of all good works and conscionable obedience, wheresoever they shall be found.

So also verse 12.

10. "And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."]—And it shall come to pass, that my Church shall be plentifully stored with holy and able teachers, which are fishers of men; and they shall spread abroad their wholesome doctrines all over the earth; and they shall take large draughts of souls, which shall by their ministry be converted to me.

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11. "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt."]—But those which are resolutely wicked, and given up to a reprobate sense, they shall not be reformed or bettered by these means of salvation; but shall be left to their wonted obduredness and corruption, and so to their final condemnation.

15. "And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;"]—And the extent of my Church shall be so enlarged as that it shall reach all the world over, even from one end of the world to the other: which I would have to be figured, by the extending of the bounds of this repromised land towards the north, from the Mediterranean sea all along the coasts of the kingdom of Damascus.

So also verses 16–20.

XLVIII. 8. "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts," &c.]—And bordering upon the inheritance or possession of Judah shall be from the east to the west that portion of five and twenty thousand reeds which is set apart for the sanctuary and the priests, &c.

15. "And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city."]—Of that ground that is thus separated for public use, which is twenty-five thousand reeds, ten thousand reeds being set apart for the priests, and ten thousand for the Levites, there will be five thousand remaining in the breadth thereof for secular use, even for the building of the city, &c.

19. "And they that serve the city shall serve it out of all the tribes of Israel."]—And those that are appointed for the public service and ministration of the city shall not only be employed in the attendance of the ordinary inhabitants thereof, but shall be serviceable to all that shall resort thither from all the tribes of Israel.

20. "All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four square, with the possession of the city."]—All the portion that shall be set apart for these holy uses shall be five and twenty thousand reeds square; the length being equal to the breadth;

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that parcel of the ground for the city being taken into the measure.

30. "And these *are* the goings out of the city on the north side, four thousand and five hundred measures."]—And these are the utmost limits or reach of the grounds belonging to the city of the north side, 4500 measures, &c.

DANIEL.

I. 2. "Which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."]—Which he carried into the land of Chaldea, to the temple of his false god; not so much for the ordinary use of his priests, as to be laid up for monuments in the treasure house that pertained to his idol god, even Bel, the god of the Babylonians, Assyrians, and Persians.

4. "And such as *had* ability in them to stand in the king's palace."]—Such as might be fit, both for birth and person and parts, to be attendants upon the king's person, &c.

8. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."]—But Daniel, finding by the change of their names that there was no other meant but a change of their religion and manners, resolved to hold his own holy courses, and determined in himself not to eat of those Babylonian dishes that were prepared for him by the prince of the eunuchs; which he could not possibly do without much danger of defilement; since both their meat and manner of dressing had in them much contrariety to the law of God: therefore he requested the prince of the eunuchs that he might enjoy the liberty of his conscience, and might not be pressed to the use of a prohibited diet.

19. "Therefore stood they before the king."]—They were specially appointed, therefore, to wait upon the king's person.

II. 1. "And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him."]—In the second year after Daniel and his fellows were admitted to the attendance of Nebuchadnezzar, the king Nebuchadnezzar dreamed a divinatory and perplexed dream, wherewith he was much disquieted;

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both for the matter of the dream and for the loss of it out of his memory, the thought whereof did so afflict him that his sleep departed from him.

5. "The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof."]—I have utterly forgotten the thing that I dreamed, which for the time did exceedingly affect me: now then, that which I require of you is, to recall to my thoughts the dream that I had, and to give me the interpretation of it, &c.

9. "For ye have prepared lying and corrupt words to speak before me, till the time be changed."]—Ye have intended only to delude me with lying and dilatory answers, until some other occasions may divert me from this earnest inquiry, &c.

22. The light dwelleth with him."]—With him and in him is all perfection of knowledge and power of illumination.

39. "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."]—After thy line is expired, there shall arise another kingdom of the Medes and Persians, who shall sway the sceptre; yet so as they shall not arise to that glory and magnificence which thou hast attained: these are the breasts and arms of silver which thou sawest joined to the golden head of thine empire. And after this succession of government is ended, there shall come a third kingdom in the place thereof, which shall be that of the Grecians; less glorious and excellent than the other of the Medes, which shall be as brass in comparison of their silver or thy gold; the extent of which third empire shall reach to the rule of the whole earth.

40. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise."]—The fourth kingdom shall be that which shall arise out of the division of the Grecian monarchy upon the death of Alexander the Great; in which the several kings of Asia the Less, and Syria and Egypt, shall bear the sway; but especially that of Seleucus Nicanor, which shall have the rule of Syria and Babylonia, and shall overtop the rest, and offer most violence to the Church of God; which shall be as the legs of iron, in respect of strength and hardness; for as iron breaketh all things in pieces, so shall this tyrannical government crush and extremely oppress God's people.

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41. "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay."]—And whereas thou sawest the feet and toes, part of clay and part of iron, it foreshows to thee the same fourth kingdom divided in itself, and in process of time weakened and sensibly abated of the former power: the iron of it figures strength and power; but the clay, fragility and weakness.

42. "And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken."]—And as the toes of the feet were part of iron and part of clay, so those substitutions and undergovernments, which shall be subordinated to this fourth kingdom, shall be of a mistempered mixture; some of them strong, and able to subsist; others, weak and brittle.

43. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."]—And whereas thou sawest iron mixed with a baser kind of clay, it foresignifies, that these kingdoms, thus divided, shall endeavour to unite and conjoin themselves by leagues of marriages; for Berenice, the daughter of Ptolemy Philadelphus king of Egypt, shall be matched with Antiochus king of Syria; but this conjunction shall not hold, neither shall be any more possible to continue, than that it is possible that iron and clay should make and hold a perfect mixture.

44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever."]—And in the days of some of those kings which shall be derived from this stock, and namely of Herod, who shall tyrannically usurp the kingdom of Judah, shall the God of heaven send the Messiah; and shall erect that spiritual kingdom of his which shall never be destroyed; and this kingdom shall be proper to God's Church, and shall be administered and ruled only by his anointed King, the Saviour of the world; and shall outwear the forenamed monarchies, and, when they are extinct and forgotten, shall last for evermore.

45. "Forasmuch as thou sawest that the stone was cut out of

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the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold,"]—This Messiah is the stone which thou sawest cut out of the mountain without hands; that is, ordained and sent from heaven by the eternal counsel and decree of the Almighty, who, by his omnipotent power and infinite wisdom, hath determined to subvert all these successions of kingdoms and monarchies according to his good pleasure; &c.

46. "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him."]—Then the king Nebuchadnezzar, as admiring the prophetical spirit of Daniel, and imagining some divine power to be in him, worshipped Daniel; and commanded his people and servants that they should offer sacrifices to him, as to a more than human person.

49. "Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king."]—Then Daniel, as desiring to prefer his partners and colleagues, made suit to the king that he would make Shadrach, Meshach, and Abed-nego, the chief rulers over the provinces of Babylon: but Daniel was appointed to be the prime officer of the king's court.

III. 1. "Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."]—Then the Chaldeans, moved with envy at these Jewish governors, and desiring to have some advantage against the Jews, moved Nebuchadnezzar to erect an image of gold, as a monument of his own greatness, seventy foot high and nine foot broad; which he set up accordingly, not in some obscure desert, but in the well known and frequented plain of Dura, in the province of Babylon, for the use of public adoration.

12. "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."]—There are certain Jews, whom at the request of Daniel thou hast made governors over the province of Babylon, even Shadrach, &c.; these men, O king, have not given that respect to thee which thy greatness requires; they are refractory to thy commands, and enemies to thy gods; refusing to serve them, or to

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worship thy golden image; which is so much more intolerable, for that they have dared thus to affront thee in that very province, the charge whereof thou hast committed unto them.

16. "O Nebuchadnezzar, we *are* not careful to answer thee in this matter."]—O king Nebuchadnezzar, we are not to seek of a ready answer to this charge of thine; neither can we take any thought to avoid this danger which thou threatenest unto us.

17. "If it be *so*, our God whom we serve is able to deliver us."]—If thou have firmly and resolutely determined to deal thus with us, we know that our God, whom we serve, is able to deliver us, &c.

25. "And the form of the fourth is like the Son of God."]—And the form of the fourth is very bright and glorious, above the possibility of all human beauty and resplendence.

28. "And have changed the kings word."]—And have boldly varied from that charge which was given by the king, &c.

IV. 8. "Whose name *was* Belteshazzar, according to the name of my God."]—Whose name was, since his coming to Babylon, changed to Belteshazzar, in allusion to the name of Bel, the great god of the Babylonians, &c.

13. "And, behold, a watcher and an holy one came down from heaven."]—And, behold, an holy angel of God came down from heaven; one who is charged with the careful inspection of these earthly things. And he cried, &c.

17. "This matter *is* by the decree of the watchers, and the demand by the word of the holy ones."]—This charge is not given by the sentence of one angel alone, but by the joint consent of all the powers of heaven, &c.

19. "Then Daniel, whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him."]—Then Daniel, whose name was Belteshazzar, was much troubled in his thoughts for the space of a whole hour; not with the disquisition of the signification of the dream, but with the consideration of those great and fearful things which were portended and foresignified by that dream unto king Nebuchadnezzar.

25. "That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men."]—It is decreed in heaven, and the execution of it is committed to the angels of God, that

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thou shalt be driven from the society of men; and, in the extremity of a sottish melancholy, thou shalt both spend thy time amongst the beasts of the field, and repute thyself as one of them, and accordingly demean thyself both for thy diet and lodging; so as, whilst thou liest abroad, thou shalt be wet with the dew of heaven; and seven years shall pass over thee in this forlorn condition, till God have throughly humbled thee, and taught thee to know and acknowledge his infinite power, &c.

27. "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."]—Wherefore, O king, as it hath pleased thee to inquire my interpretation of this dream of thine, so now vouchsafe to accept and regard the counsel which I do thereupon give thee; since God hath threatened these things against thee, be thou careful to turn away from those sins wherewith thou hast provoked him unto an holy and righteous carriage before him: instead of those sinful courses which thou hast hitherto taken, resolve now to demean thyself religiously towards God, and mercifully towards his afflicted people; and if there be any possible means to continue thy peace and welfare, this is it which I have now prescribed thee.

33. "And his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*."]—All that time he endured, abroad, the extremity of the cold in winter, and of the scorching heat in summer; until his hair was overgrown to cover his body in a savage manner, and his nails were grown over his fingers like claws; so as he was become not more neglected than monstrous and deformed.

V. 1. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."]—Now when those seventy years were expired which God had appointed for the reign of Nebuchadnezzar and his issue, Belshazzar, his debauched grandchild, made a sumptuous feast to a thousand of his lords, and, beside his custom, sat with them openly at that royal banquet.

2. "Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein."]—Belshazzar, while he was drinking wine, commanded,

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in a scorn and reproach to God, to bring forth those vessels of gold and of silver which his grandfather Nebuchadnezzar had brought out from the temple of God which was in Jerusalem; that the king and his princes, his wives and concubines, might please themselves in insulting upon that God whose spoils they were.

So verse 3.

4. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."]—And as they drank their wine in these once-hallowed vessels, they triumphed over that God to whom they had been consecrated; and magnified the power of their idols of gold and silver, &c., as if by their might these victories had been achieved and these rich spoils obtained.

5. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote."]—In the very same hour while they were offering this affront to the God of heaven, it pleased the just and powerful God to show that he took notice of this presumptuous impiety; and therefore he caused a sudden and dreadful apparition of the fingers of a man's hand as it were writing over against the candlestick, where it might best be seen upon the plaister of the wall of the banqueting house; and the king only, at first, saw these fingers that thus wrote.

6. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."]—Then the king's colour began to go away, and he waxed pale and ghastly; and his mind was so troubled at this fearful and strange sight, that he grew as it were suddenly paralytic: his joints seemed as if they had been quite loosed, and in an extremity of trembling his knees smote one against another.

25. "And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN."]—And this is the writing that is written, Mene, Mene, Tekel, Upharsin; that is, God hath perfectly numbered and reckoned up the days, both of the Babylonish empire and the Jewish captivity, and their utmost date is now come: and the same God hath well considered all thy ways and actions, and hath found thee utterly unanswerable both to his benefits and to thine own place; and therefore hath determined to cast thee aside

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as light gold, not fit for further use; and now hath taken a course to cut thee off from the earth, and to give thy kingdom into the hands of the Medes and Persians.

30. "In that night was Belshazzar the king of the Chaldeans slain."]—And accordingly that very night Belshazzar the king was slain by the hands of Gadatas and Gobryas, two of Cyrus's noblemen, who, that very night, surprised Babylon, and became lord of that monarchy.

31. "And Darius the Median took the kingdom, *being* about threescore and two years old."]—And Darius the Median, father-in-law to Cyrus, by the consent and appointment of Cyrus, whom he had aided in this war, took upon him the kingdom, being threescore and two years old.

VI. 4. "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault."]—Then the other two presidents, and the hundred and twenty princes, sought to get some advantage against Daniel, in matter of government, or accounts for the kings profits; but they could find none, &c.

7. "All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions."]—All we, the presidents and governors and princes of thy kingdoms, have consulted which way we may do thee the most honour, and most ingratiate thee with thy subjects, now at thy first entrance into thy throne; and we have found no way more fair and plausible than this; we have decreed that none of thy subjects shall for the space of thirty days make any petition to any god or man save to thee, O king; that by this means they may be brought and inured to an awful and divine conceit of thy greatness, and may be encouraged to have access unto thee for the more endearing of thee to them, upon the grant of their suits; and if any man shall violate this decree we have sentenced him to be cast into the den of lions.

10. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."]—Now when Daniel knew that this writing was signed, which he

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well understood to be irrevocable, he, notwithstanding, continued his wonted devotions to his God; he therefore, being in his house not willing to conceal his pious exercises, opened the window of his chamber to the south-west-ward, that he might, according to Solomon's word and the practice of God's people, look towards the Temple, though now demolished: and kneeling upon his knees, three times a day, at morning, noon, and evening, he prayed to God, and gave thanks before his God as he had wont.

14. "And set *his* heart on Daniel to deliver him," &c.]—He bent all his thoughts, and laboured by all means possible to deliver Daniel.

VII. 2. "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea."]—I saw in my vision by night, and, behold, to show me the blustering and unsteady state of all these earthly kingdoms and affairs, methought the four winds of the heaven blew and fought as it were together upon the great sea.

3. "And four great beasts came up from the sea, diverse one from another."]—And from that sea, which signifies the world, there arose four great beasts, diverse one from another; to represent those four great monarchies, whereby the kingdoms of the earth are swayed, which had and shall have different forms of administration.

4. "The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."]—The first, which was the Babylonian monarchy, was a lion in respect of the power and fierceness thereof; but this lion had eagle's wings, to show the incredible swiftness and speed of his conquests. And I beheld, till those several regions and commands, wherewith the Babylonian had feathered himself and furnished his empire, were plucked away by the hands of the Medes and Persians; so as now these wings of his sovereignty being pulled and plumed wherewith he formerly soared up, he was fain to trust to his feet, and therein to find his own weakness; whereby his courage was so abated, that, instead of the stoutness of a lion, he was glad to take up with the weak heart of a man.

5. "And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teethof it: and they said thus unto it, Arise, de-

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vour much flesh."]—The second monarchy of the Persians was figured by the second beast: it was like a bear, less noble and generous than the Babylonian; more slow and dull, but no less cruel; and it raised up one dominion of all those former kingdoms united to the Babylonian empire: and this devouring beast had three ribs in his mouth, to show the torn and wasted remainders of all those kingdoms, in all the three coasts of the known habitable world, which he hath greedily eaten up; to whom it was, by the just decree of the Almighty, encharged, that he should rouse up himself, and destroy many nations, in revenge of those quarrels that God had against them.

6. "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."]—After this I beheld, and lo, the third monarchy, of the Macedonian or Grecian, being presented by a leopard, succeeded; more fierce and subtle than that other of the Medes; which, by reason of the exceeding swiftness of despatch, especially of Alexander the Great in his achievements, had four wings attributed unto it: this great empire was divided, upon the death of Alexander, into four kingdoms; and for the time it was of great power, and large dominion.

7. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns."]—After this, there was in my night visions represented unto me the tyrannous Asiatic kingdom, in the figure of a fourth beast, which was dreadful and terrible, and exceedingly strong: it had great teeth of iron, to signify those cruel pressures wherewith it should tear and grind the distressed remainders of God's people: and it did accordingly exercise extreme tyranny over them, by devouring them, and crashing their bones in pieces, and stamping them under his feet; and this beast, as it could not, by reason of the many varieties which were found in this government, be figured by any one shape, so was it, in the fell and bloody disposition thereof, quite different from the former: and in this regiment there shall ten kings succeed; which were represented by the ten horns of this beast.

8. "I considered the horns, and, behold, there came up among

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them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were*," &c.]—And I took good view of these ten horns, which signified the ten kings; and I saw one little horn, which came forth amongst the rest, and the last of the ten, which in the coming up defeated three of those ten: and, behold, in this horn there were eyes of sharp understanding and quick conceit; but withal there was a mouth which was full of blasphemy.

9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire."]—As in my vision I saw the erection and the standing of these great monarchical thrones, so I saw the casting of them down by the longsuffering yet just hand of the Almighty: for which purpose I saw a glorious representation of his judgmentseat; and therein was a majestical resemblance of the Judge, even the Eternal God, whose being was before all times; who was all compassed about with perfect purity and righteousness, signified by the whiteness of his garment and his hair; his throne was full of terror, even like to a fiery flame; and the wheels on which it stood were as a burning fire, to show that his judgments will unavoidably find out his enemies and consume them.

10. "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."]—To the same purpose was there a representation of a fiery stream, issuing forth from before him; signifying the execution of his vengeance upon his enemies: infinite numbers of glorious spirits stood before him, to wait upon his Majesty; and, according to the forms of human judicature, there were laid open the acts and most certain records of those things which had been done by these four beasts, but especially by the last of them.

11. "I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame."]—I beheld then, and I saw the last monarchy, and that proud horn thereof, the last king of that rank, whose mouth had dared to speak those great blasphemies, called to reckoning for those notorious impieties, and himself destroyed and cast into that unquenchable fire.

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12. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."]—As concerning the rest of those monarchies, they had, by the just decree of this Judge, their dominions weakened, and in a sort extinguished; yet so, that they had some small remainders of a being, till the appointed time that God had set for the Romans, to put a full despatch unto them.

13. "I saw in the night visions, and, behold, *one* like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."]—Moreover, I had, in my night visions, represented unto me one, like to Jesus Christ, the Son of man, who is withal the Eternal Son of God; who, to show his deity, came in the clouds of heaven to descend to the earth: and now, in the fulness of time, came to take our nature upon him, and to accomplish the great work of man's redemption; who presented himself before God the Father as Mediator betwixt him and mankind.

14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."] —And there was all power given him in heaven and earth; and he was, by the eternal decree of God, appointed to be the glorious King of his Church for ever; so as there can be neither any bounds nor any term of his dominion.

15. "I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me."]—I Daniel was much perplexed in my thoughts at the consideration of these wondrous visions, and was unquiet in myself, till I might attain to the interpretation thereof.

16. "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."]—I came therefore, methought, to one of those glorious angels which stood about the throne, and inquired of him the meaning and purpose of these representations, &c.

17. "These great beasts, which are four, *are* four kings, *which* shall arise out of the earth."]—These great beasts, which are four, are the resemblances of four great empires, which shall successively arise on the earth; the Babylonian, Persian, Macedonian, Asian.

18. "But the saints of the most High shall take the kingdom,

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and possess the kingdom for ever, even for ever and ever."]—But at last, after all the persecutions and oppressions of violent enemies, the Church and saints of God shall prevail, and shall have and enjoy the benefit of the perpetual and peaceable government of Christ their King for evermore.

19. "Then I would know the truth of the fourth beast."]—Then was I earnestly inquisitive after the signification of the fourth beast, &c. See verses 7 and 8.

21. "I beheld, and the same horn made war with the saints, and prevailed against them."]—I beheld, and that last horn, which was the last of the race of Seleucus, persecuted God's people exceedingly, and prevailed against them.

23. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."]—Thus he said, The fourth beast resembleth the fourth of these great imperial governments, which shall be worse to God's people than all the rest: this shall be the usurped kingdom of the posterity of Seleucus Nicanor, which, upon the extinction of the line of Alexander the Great, shall set up a new kingdom in Babylon; and tyrannise most cruelly over the Church of God, the people of the Jews, and waste and destroy it to his utmost.

24 "And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."]—And the ten horns are ten several kings, which shall arise and succeed out of this stock, in this government; and the last of the ten, which shall be more cruel than his fellows, shall be that bloody king Antiochus Epiphanes, who shall defeat and displace three kings to make room for himself.

25. "And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."]—And he shall blasphemously and impiously oppose himself against the religion of the most high God; and shall endeavour, all he can, to root out the Jewish people, and shall go about to change or abrogate their solemnities and their laws; and they shall, in the just proceedings of God, be given up into his hand, for the space of three years, and somewhat more.

26. "But the judgment shall sit, and they shall take away his

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dominion, to consume and to destroy *it* unto the end."]—But the powerful and righteous Judge of the world, who noteth all his wicked courses, shall soon call him to account for all his cursed impiety and intolerable cruelty, and shall bring his kingdom to utter ruin.

27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him."]—And after this, the Son of God being exhibited upon earth, his Church shall be enlarged, so as all the kingdoms and dominions upon earth shall submit themselves to the regiment of their God and Saviour.

28. "Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."]—Hitherto, I have related the speech which the angel had with me concerning these great affairs of the Church and the world; as for me, Daniel, my thoughts were much perplexed with the consideration of these wonderful visions, and my very countenance could not but bewray much trouble in my heart; but I did carefully lay up and meditate on all these dreadful representations.

VIII. 2. "And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai."]—There was a second vision represented unto me; wherein methought I was at Shushan, in the royal palace, within the borders of Persia, and was sitting by the river Ulai, which runneth by the said palace and city.

3. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last."]—Then I lifted up mine eyes, and I saw certain other resemblances of those same three kingdoms and monarchies, which shall follow upon the expiration of this of Babylon, which is now near to an end: the first whereof was represented to me under the type of a ram with two horns, in signification of the two kingdoms united of Media and Persia; and these two sovereignties were very high and great, but the Median government was in time before that of Persia, and the higher in power was the later in time.

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4. "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great."]—I saw this Persian monarchy assailing all the nations round about, both towards the west, and the north, and the south; neither could any kingdom stand before it, or be free from the power and subjugation thereof; by the spoils and ruins of all which, this kingdom became great.

5. "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes."]—And as I was considering, behold, a rough goat, figuring the Grecian or Macedonian empire, came from the west, and invaded all the kingdoms of the earth; and he came on so swiftly, as if he had not touched the ground in his passage: and this empire was famoused and enlarged by an eminent king, which was Alexander the Great, who is set forth by that notable horn, which arose between the eyes of this Grecian goat.

6. "And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power."]—And this Macedonian monarch came to the Persian ram, which had those two great titles and kingdoms, and set upon him in the fury of his great and unresistible power.

7. "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him."]—And I saw him assault the Persian monarchy, being moved with choler and rage, and smite it, and bite off his two great dominions of Media and Persia: and there was no power in the Persian to stand before him, &c.

8. "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."]—Therefore the Macedonian monarchy waxed very great and strong: and when it was at the strongest, Alexander the Great, who was the remarkable horn betwixt the eyes of that goat, in his return from his eastern conquest, died; and in his stead came up four governors, which were the chief commanders under him, and divided his kingdoms amongst them, even in all the coasts of the world: Cassander possessed himself of Macedonia; Seleucus, of Syria; Antigonus, of Asia the Less; and Ptolemy, of Egypt.

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9. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*"]—And shortly after, the government coming into two hands, Seleucus of Syria and Ptolemy of Egypt, out of the one of them, namely Seleucus, there came forth at last a king, which seemed but of small power at his first beginnings, even Antiochus Epiphanes, who became afterwards exceeding great, extending his dominions both to the southward and to the east, and to the choice and pleasant land of Judea.

10. "And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them."]—And this king grew mighty and insolent; daring to war against the God of heaven and his saints on earth: and against some of them he prevailed accordingly; casting to the ground and trampling upon those that were most noted for piety and holiness.

11. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down."]—Yea, he presumed to exalt himself so far as to offer defiance to the God of heaven; and by him the daily sacrifice, which God hath enjoined to his people, and all the public service required by God's law, was taken away, and the place of his sanctuary defiled and broken down.

12. "And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."]—And an whole army of apostates were given over, by reason of their great sins and transgressions, to take part with him against the holy worship of God; and they spitefully opposed the truth of God, and prevailed in their impious practices.

13. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"]—Then I heard one angel speaking, even an angel speaking to Christ, the eternal Son of God, who hath all secrets exactly numbered, and saying to him, How long shall be the continuance of the matter contained in this vision? how long shall the daily sacrifice be abolished and interdicted? how long shall be the time of this desolation which our transgressions have caused? how

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long shall it be that the sanctuary and the people of God shall be trodden under foot?

14. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."]—And he said unto me, in whose behalf this question was moved by the angel, It shall be for the space of two thousand and three hundred natural days, or, six years, three months, and eighteen days; at the end whereof the sanctuary shall be cleansed, and God's worship restored.

16. "And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision."]—And I heard the voice of Him who was the Word of his Father speaking in the tone of a man betwixt the banks of Ulai, which called, and said, Gabriel, it is the pleasure of Him who is the God of spirits that thou make this man to understand the vision.

17. "Understand, O son of man: for at the time of the end *shall be* the vision."]—Understand, O son of man; for at the expiration of the time determined shall this vision be accomplished.

20. "The ram which thou sawest having *two* horns *are* the kings of Media and Persia."]—See ver. 2 of this chapter.

The interpretation of the rest of this chapter is in the precedent verses.

23. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."]—And towards the latter end of the kingdom of the Seleucidæ, when the transgressions of the world and of my people are come to their full height, there shall arise a king of a fierce countenance and disposition, and one that is of a great wit and deep understanding, even Antiochus Epiphanes.

24. "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully."]—And his power shall be great; yet shall not he do so great things by his power as by his craft and subtlety: by both he shall destroy wonderfully, &c.

25. "And by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."]—By fair and colourable treaties and pretences of peace he shall destroy many: he shall exalt himself against God himself, but he shall speed accordingly; for he shall be brought to a

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most miserable death, by the immediate hand of God plaguing him for all his wickednesses.

26. "And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days."]—And the vision, which concerned the continuance of this calamity for the space of so many natural days as are therein expressed, namely, 2300, is true: wherefore make thou full account of the performance of all this vision, and keep it close to thyself; for it will be long ere all things contained in these several visions shall be accordingly accomplished, even no than the space of three hundred years.

27. "And I was astonished at the vision, but none understood *it*."]—I was secretly astonished in myself, at the consideration of this vision; but I kept it to myself, according to the command of God by his angel, and did not reveal it unto any man.

IX. 2. "I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."]—I Daniel understood, by the relation of those histories which were written of those affairs and times, that the number of years which God had in his word to Jeremiah the prophet predefined, for the continuance of the captivity of the Jews and the desolation of Jerusalem, viz. seventy years, were now near to their expiration.

14. "Therefore hath the LORD watched upon the evil, and brought it upon us."]—Therefore the Lord hath let slip no opportunity, nor no means, that might inflict just punishment upon us, &c.

21. "Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."]—While I was uttering my prayer unto God, the angel Gabriel, whom I had seen before in my late vision, being sent immediately from God, came to me, and cheered me up, about the time of the evening sacrifice.

24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."]—Within the space of four hundred and ninety years, which are seventy weeks of years, or seventy

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times seven, the people of God shall have a double blessing happily conferred upon them; that is, a free and gracious remission of sin, and everlasting righteousness, by the exhibition and by the death and passion of Christ the Saviour; who shall fulfil all those prophecies which have been before of him, and shall preach to the world that saving Gospel which is only able to give them life; and by his eternal priesthood shall make way for his Church to the true holy of holies, even the glorious sanctuary of heaven.

25. "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."]—Know therefore and understand, that from the first year of king Cyrus, wherein his edict goes forth for the return of the Jews to their native country and for the building of Jerusalem, until the death and accomplishment of the great work of the Messiah, shall be four hundred and ninety years, or seventy weeks of years, accounting seven years to a week: which said number, of four hundred ninety years, shall be thus reckoned and subdivided: forty-nine of the first years, which are seven weeks of years, shall be taken up in the building of the temple and restoration of God's worship and service; from thenceforth to the last septenary of years, when the Messiah shall suffer death, shall be four hundred thirty-four years; in which time the city and the walls shall indeed be built up, but the people of the Jews shall undergo manifold troubles and vexations.

26. "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined."]—And after the end of the said four hundred thirty-four years from the restitution of the temple shall the Messiah be slain; not for any cause that shall be found in him, but for the sins of men, which by that redemption he shall expiate; neither shall he have any more part in that city; for the Romans shall soon after come and destroy Jerusalem and the temple, and shall sweep away all before them like some violent inundation of a flood; and from the beginning to the very end of this war there shall be grievous desolations to this people.

27. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice

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and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."]—And in the last of those septenaries he shall, by preaching of the Gospel of peace and institution of evangelical sacraments, establish and confirm his everlasting covenant with all believers; and in the midst of that septenary he shall put an end to all the legal sacrifices and rites by his one all-sufficient sacrifice made for the sins of the world: and for the sinful city Jerusalem, he shall cause it to be overrun with the abominable legions of the Roman victors, to the utter desolation thereof; and shall not cease till all the judgments which are determined unto it be fully consummated and poured out upon that miserable city.

X. 4. "As I was by the side of the great river, which *is* Hiddekel;"]—I was in vision by the side of the great river Tigris;

5. "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:"]—And, behold, the Son of God stood before me in the form of a man clothed in pure white linen, to signify his perfect holiness; and his loins were girt about with a girdle of the finest gold:

6. "His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."]—His body was of a bright celestial colour; and his face glorious and shining, like the appearance of lightning: his eyes, from which nothing can be hid, were beamy and piercing, like flames of fire: his arms and feet were resplendent, like to polished brass; to signify the pureness and unquestionable perfection of his proceedings: and the voice of his words was mighty and forcible.

9. "Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground."]—And when I heard the dreadful voice of his words I was cast as it were into an ecstasy, with my face grovelling to the ground; being for the time bereft of the use of my senses, through astonishment.

13. "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."]—But that angel, which hath the guardianship of the kingdom of

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Persia, pleaded earnestly with me for these one and twenty days, in a desire to retain thy people somewhat longer; but, lo, Michael, one of the chief of angels, who standeth out in favour of thy nation, came to advance and to set forward the execution of my will, concerning my Church; but I decreed, for holy and just causes, to withhold my appearance from thee for a time, upon the occasion of the affairs of the king of Persia.

I am induced to interpret this prince of the kingdom of Persia to be an angel; because, in the same verse, and verse 21, Michael is termed the prince of Israel; and one prince of these spiritual governments is brought in pleading against another; neither is it probable that Christ is here meant by Michael, sith it is he who in this glorious appearance speaketh to Daniel concerning Michael.

20. "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."]—Knowest thou wherefore I came unto thee? even lest thou shouldst think thyself neglected by my absence or delay; and now, I will return to plead with the angel of Persia for your remove; and when I, together with my people, am gone forth thence, the angel that is for Greece shall come and prevail mightily against the Persian kingdom.

21. "But I will show thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince."]—But I will show thee the particularities of these passages which are enrolled in the counsel of God's everlasting decree; wherein I will let thee know, that neither the Persian nor the Grecian monarchy shall long subsist: but ye, my Jewish people, shall not be cut off, notwithstanding the great malice of your enemies; neither shall ye need to fear, for Michael, your prince and spiritual guardian, is ready at hand to attend your safety, and to yield his service to me in your protection.

XI. 1. "Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him."]—Also I, in the first year of Darius the Mede, even I, though insensibly to men, stood out for the confirmation of that monarchy of his.

2. "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia."]—And now I will

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show thee the true event of future things. Behold, there shall stand up three kings successively in Persia, after this Darius, who shall yield up his kingdom to his partner and successor, namely, Cyrus, Cambyses' son, and Darius Hystaspes; and the fourth, which shall be Xerxes, the son of that later Darius, shall be far richer than they all, both through the treasures left by his father, and his own exactions; and, in the pride and confidence of his strength and great riches, he shall stir up all those of the east to war against Grecia.

3. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."]—But a mighty king, even Alexander of Macedon, shall stand out against him, and shall overthrow the Persians; and shall rule very powerfully, and with great freedom and absoluteness.

4. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."]—And when he shall have thus overcome, and continued his monarchy for seven years, his kingdom shall be broken in pieces, and shall be divided amongst his four peers, towards all the four coasts of heaven: divided, I say, not to his posterity, for the two sons of Alexander the Great, namely, Alexander and Hercules, shall shortly after die without issue, but to four of his chief commanders: Seleucus shall have Babylon, Cassander Macedonia, Antigonus Asia, and Ptolemy Egypt: but these kings shall not be able to carry that sway and greatness in this subdivision of their state which that great monarch bore before them; for his kingdom shall be plucked up, and parcelled out to others beside them of his own loins.

5. "And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion."]—Now I shall tell thee what shall befall after this division, in the intercourse of the affairs betwixt two of these great sharers of the monarchy: the king of Egypt, who is the king of the south, shall be strong and mighty; and one other of the posterity of one of those princes, even of Seleucus Nicanor, shall be stronger than he, &c.

6. "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the

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power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times."]—And after some years, these two princes, the one being the king of Egypt, or of the South, the other the king of Syria, or of the North, shall join in a league together; for the king of Egypt's daughter, viz. Berenice the daughter of Ptolemy Philadelphus, shall match in marriage with Antiochus Theos the king of Syria; but she shall not be able to maintain and continue either her marriage or the league betwixt those kings; neither shall the said Antiochus hold firm to his engagements, but the said Berenice shall be forsaken and given up by Antiochus, who shall receive again his former wife Laodice, lately cast off, to make way to that other wedlock with Berenice; and afterwards, upon war hereupon raised betwixt Ptolemeus Euergetes, the brother of Berenice and Antiochus king of Syria, she shall, together with her son and all her retinue, fall into the hands of Seleucus Callinicus the son of her rival Laodice, and by him be miserably slain.

7. "But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north."]—But out of the same stock whence she came shall one stand up in revenge of her death, even her brother Ptolemy Euergetes, which shall come with an army, and enter into the fortress of the king of Syria, &c.

9. "So the king of the south shall come into *his* kingdom, and shall return into his own land."]—So, when these things are thus despatched in Syria, the king of Egypt shall come back, and return into his own land.

10. "But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up *even* to his fortress."]—But the sons of Seleucus Callinicus, king of Syria, (which were Seleucus, Ceraunus, and Antiochus the Great,) not digesting this defeat and slaughter, shall raise a new war against the king of Egypt; and, gathering great forces together, shall come powerfully up to invade and recover those parts of Syria whence they were driven; and one of them shall so far prevail by his strong incursions, that he shall pass through Syria and Judea, and, having rescued them, shall return to his own fortress.

11. "And the king of the south shall be moved with choler,

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and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand."]—And the king of Egypt, Ptolemy Philopator, being herewith exceedingly moved to rage and desire of revenge, shall come forth the third time, and fight with the king of Syria, viz. Antiochus the Great, and shall bring a great and mighty army against him; the issue whereof shall be, that the forces of Antiochus shall be delivered into the hands of Philopator the king of Egypt, and Syria by this means again recovered from him.

12. "*And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*."]—And when he hath had this great victory, the heart of the king of Egypt shall be lifted up with pride; and he shall fall to a cruel persecution of God's people, whereof he shall slay many thousands: but all this weakening of his pretended enemies shall be no strengthening of his power.

13. "For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."]—For the king of Syria, Antiochus the Great, shall yet again come upon the Egyptian with greater forces than the former; and shall set upon him more strongly and fiercely than before.

14. "And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."]—And in those days many of the neighbour nations shall take part against the king of Egypt: also many of thy people shall turn apostates, following Onias; and, to fulfil that prophecy of Isaiah, (That the altar of the Lord shall be in Egypt,) shall build a temple at Heliopolis; but they shall fail of their hopes, and utterly miscarry.

15. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand."]—So Antiochus the Great, king of Syria, shall come and besiege the strongest cities and forts of Egypt, and shall take them; and the forces of Egypt shall not be able to stand against him.

16. "But he that cometh against him shall do according to his

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own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."]—But the said Antiochus, coming against the Egyptian, shall do what he pleases, and none shall so much as resist him; and when he hath subdued that land he shall also seize upon Judea, that glorious land of God's chosen people, and shall lay it waste by his powerful army.

17. "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him."]—And he, the said Antiochus, shall address himself and the whole power of his kingdom, and that not without fair and plausible conditions, to get the full and peaceable possession of Egypt; for which cause he shall give his daughter Cleopatra to wife unto Ptolemy Epiphanes, treating with her by corrupt counsel to destroy her husband: but she shall not be miscarried by that wicked counsel of her father, but shall rather favour and adhere to her husband.

18. "After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him."]—After this shall Antiochus, king of Syria, set upon more remote nations, and shall take many of them: but the Roman governor shall soon repress him, and take away the reproach cast upon that state by those his victories; and shall return the reproach of a foil upon him, in forcing him to dishonourable conditions, of disclaiming any right in or challenge to Europe for ever after.

19. "Then he shall turn his face toward the fort of his own land: but he shall stumble and fall."]—Then shall he be glad to retire himself to his own forts in Syria; but even there he shall miserably miscarry; for while he shall go about a sacrilegious pillage of his idol temple by night, the inhabitants shall fall in great indignation upon him and his soldiers, and kill them in the place.

20. "Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."]—After him, there shall succeed in his room a son of his, Seleucus Philopator, or Soter; who shall be a great exacter upon his subjects, and a spoiler of the sacred treasures of the temple: but within a few days after this sacri-

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legious practice, he shall be destroyed by poison, in the hand of Heliodorus, by the subornation of his brother Antiochus Epiphanes, affecting the kingdom after him.

21. "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries."]—And in his place shall thereupon succeed a vile and notoriously wicked and infamous person, even Antiochus Epiphanes; to whom the states of that kingdom shall not willingly yield the regiment thereof: but he shall, by treachery and secret circumvention, work himself into the throne, so as he shall come in without any public opposition; and shall by fraud and flattery possess himself thereof.

22. "And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant."]—But when he is once settled in the throne, he shall, as it were with a strong deluge, bear over and kill those that stood against him; yea, even his brother Seleucus, (or rather Ptolemy Philometor,) who joined in the league with him, shall be spoiled by him.

23. "And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."]—And after the league made thus with Philometor, he shall work deceitfully: for he shall, upon fair pretences of friendship to his nephew, come into Egypt with a very small troop, but such picked and able men, as by whose hands he shall do great matters.

24. "He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea,* and he shall forecast his devices against the strong holds, even for a time."]—He shall upon these pretences enter peaceably upon those territories of Syria which were under the command of the Egyptian; and shall set garrison soldiers in the chief forts, which his fathers never did before him; and he shall corrupt the soldiers with bribes, to make them his; and shall lay plots for the taking of the strongest holds of Syria, when he shall find the time fit for his purposes.

25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty

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army; but he shall not stand: for they shall forecast devices against him."]—And he shall raise great forces against the king of Egypt his nephew, the son of his sister Cleopatra, namely, Ptolemy Philometor; and shall set upon him with a great army: and the king of Egypt shall raise a powerful army to meet him; but shall not be able to stand before him, for his nobles shall devise treacherous counsels against him to betray him.

26. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain."]—Yea, his very courtiers and professed servants shall be the means of his destruction; and the army of Antiochus shall defeat that of Philometor, and many of them shall be slain.

27. "And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed."]—And when Antiochus shall have overrun a great part of Egypt, and this war shall seem to have an end, and a colourable reconciliation shall be treated; both these kings' hearts, viz. of Syria and Egypt, shall be secretly set to do mischief to each other: and they shall make false professions of friendship at one table; but their designs shall not prosper, for the time appointed for the issue thereof is not yet come.

28. "Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land."]—Then shall Antiochus return into his land of Syria with great riches, the spoils of Egypt; and his heart shall be set to oppose the ordinances and true religion of God professed by his people; which when he hath bloodily persecuted, he shall return into his own land.

29. "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter."]—At the time appointed by God, which is two years after the peace made, when Philometor, being fallen off from him, shall have made means to procure the aid of the Roman forces, shall Antiochus return, and come towards Egypt; but it shall not be with that prosperous success that he had formerly, and shall once more have afterwards.

30. "For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."]—

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For the Roman sea forces, which lie in the Mediterranean sea, shall come against him, and drive him back: therefore he shall return with sorrow enough, and shall be full of indignation against the holy religion of the Jews: he shall even return; and shall hold intelligence with Jason and Menelaus, and other apostates from the true religion, to do further mischief to the Church of God.

31. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and they shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate."]—And the Roman governors shall aid him in this horrible profanation of God's temple and worship; and both he and they shall take away that daily sacrifice which God hath appointed; and they shall place abominable idols in God's temple, and shall fill the holy place with pagan soldiers, whose work is nothing but ruin and desolation.

34. "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries."]—Now when they fall from their faith and religion, they shall have but small helps to raise them up and recover them; yet the example of the constancy of some worthy martyrs shall be a means to work upon divers of them; but very many shall through their flatteries and plausible persuasions be drawn away.

35. "And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed."]—And not only those of the meanest rank for knowledge and understanding, but even those which are noted and eminent, shall fall; wherein God's purpose is for the trial and purging of his Church, that the hypocritical professors being removed, it may be pure and holy; but this trial and affliction shall not be perpetual; it shall be till the end of that time which God hath appointed unto it.

36. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished."]—And this proud Antiochus shall do what him listeth; and shall exalt himself, and magnify himself above all that is called God; and shall speak horrible blasphemies against him that is the only true God; and shall go on prosperously in his wicked courses, till the full measure of

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God's indignation be made up against him, and till the time of his severe judgments shall come, &c.

37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."—He shall be a perfect Antichrist; not regarding even those gods which his fathers worshipped, but scorning all whatsoever deities; and shall be void of those natural affections which are commonly incident into men; being only bent to fulfil his cruel and bloody desires, without all respect, either to men or to God himself, over whom he shall, in the pride of his heart, exalt himself.

38. "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things."]—But yet, in the seat or temple of God in Jerusalem, he shall fashionably honour Jupiter Olympus, a Grecian god, whom his fathers knew not, as being only acquainted with the Syrian deities; him, I say, he shall honour with offerings of gold and silver and precious stones and pleasant things.

39. "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."]—Thus shall he do in the most strong holds of Judea; setting up the image and worship of this strange god in them all: and those base persons whom he shall affect he shall advance to great glory; and shall cause them to rule over many better than themselves; and shall share the land of Judea amongst them for a reward of their unworthy service.

40. "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots."]—And at the time foreappointed by God, which shall be two years after the setting up of this idolatry in Judea, shall the king of Egypt make head against this Antiochus king of Syria, and the king of Syria shall come against him like a whirlwind, &c.

41. "He shall enter also into the glorious land, and many *countries* shall be overthrown."]—And having overrun Egypt, he shall again enter into the goodly land of Judea, and many countries shall be wasted by him, &c.

43. "And the Ethiopians *shall be* at his steps."]—And the

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Ethiopians shall submit themselves to him, and follow him in his wars.

44. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."]—But tidings shall come to him from the east, which shall trouble him, viz. that the Parthians have invaded his coast; and so also from the north of Egypt, where he shall then be, that the Jews are endeavouring a revolt from him: therefore he shall go forth of Egypt with much fury, and revengeful resolutions to destroy many.

45. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."]—And he shall resolve to settle his palace in Judea, between the Mediterranean and the Dead sea, even in the glorious holy mountain of Sion; yet he shall be defeated, and brought at last to his end; and when he shall have diverted his forces against the Persian, he shall be shamefully foiled, and none shall help him.

XII. 1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."]—And at that time, when Antiochus shall have left his affairs in Judea together with his son to the charge of Lysias, and shall go himself upon his expedition against the Parthians, then shall Michael stand up, that great archangel which standeth for the children of thy people, very seasonably, in respect of the great trouble and affliction of that nation; which shall have been so great as never was since there was a people upon earth: and at that time shall be begun the happy deliverance of thy people, even of every of my elect servants, whose names are written in the Book of Life.

2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."]—But the full deliverance of all my chosen ones, which is figured by that other, shall be only accomplished in the day of their final resurrection: wherein all flesh shall arise from their graves, though to different and contrary ends; for some shall rise to everlasting life, and some to shame and everlasting confusion.

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3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."]—And they that are spiritually wise to know God and themselves, shall have meet proportion of glory, and shall shine as the brightness of the firmament; but those which are the means to convert and save others shall be yet more glorious, and shall shine as the stars in that firmament for ever.

4. "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased."]—But thou, O Daniel, keep thou these words to thyself; record them safely, but when thou hast done, seal them up till the determined time, when they shall be communicated to the world: at which time many shall take pains to be informed of my truth and the state of my Church, and knowledge shall be increased.

5. "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river."]—Then I Daniel looked, and, behold, there stood two other angels by the side of the bank of the river Tigris, one on the one side, and the other on the other side.

6. "And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?"]—And the one of them, as desiring to look into these great mysteries, said to Christ, the great Angel of the Covenant, who was the man clothed in linen, and who stood upon the waters by Tigris all this while, How long shall it be to the end of all these wonderful events?

7. "And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."]—And I heard Christ, the Eternal Son of God, to answer him again; who, lifting up both his hands towards heaven, the place of his throne, sware by himself, and his Eternal Father, and Blessed Spirit, that this calamity of his Church shall be but short, even for the space of only three years and some few days; after which, the true worship of God, which shall be defaced at Jerusalem, shall be restored; and at the end whereof, the hostile power of Antiochus, wherewith God's people

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shall have been annoyed and grievously vexed, shall be scattered and utterly defeated.

8. "And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*"]—And I Daniel heard, but I did not distinctly and clearly enough understand, the answer that was given: then I besought Christ, the Word of his Father, that he would be pleased to give me a more clear and full understanding of these things.

9. "And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end."]—And he said, Go thy ways, Daniel; and content thyself with so much as is already revealed unto thee: for the particularities of these prophecies are not to be fully conceived, till the time of the fulfilling of them.

10. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."]—In the mean time, know that this general affliction, which shall befall my Church, shall have different issues; for many, who are God's elect, shall be bettered thereby, and made more holy and perfect; but others again shall rather be hardened in their wickedness: and none of the wicked shall regard either the judgments or mercies of God, or take heed to these promises or threatenings; but the godly wise will lay both of them to heart accordingly.

11. "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."]—And from the time that the daily sacrifice shall be taken away by Antiochus Epiphanes, and that abominable army of his shall seize upon the temple and all the holds of Judea, until the time that the same Antiochus shall be forced to yield to and confirm the reformation made by Judas Maccabeus, shall be three years, seven months, and thirteen days; which shall be seven months and three days after the banishing of that shameful idolatry of Antiochus, and the beginnings of his happy restoration of God's true worship.

12. "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."]—Yet even after this blessing there is another worth your expecting, which is the death of this cruel tyrant, Epiphanes, that shall fall about two months after this later period: happy is he, therefore, that waiteth pa-

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tiently upon God, and lives to see this effected, at the end of three years and about nine months from the first erection of that his detestable idolatry.

13. "But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days."]—But go thou thy way, and rest in peace; contenting thyself with so much as is revealed to thee: and quietly hold that station wherein God hath placed thee, in an humble and silent expectation of these events, till the very end of thy days.

END OF VOL. III.

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